# MODERN LIFE AND THOUGHT

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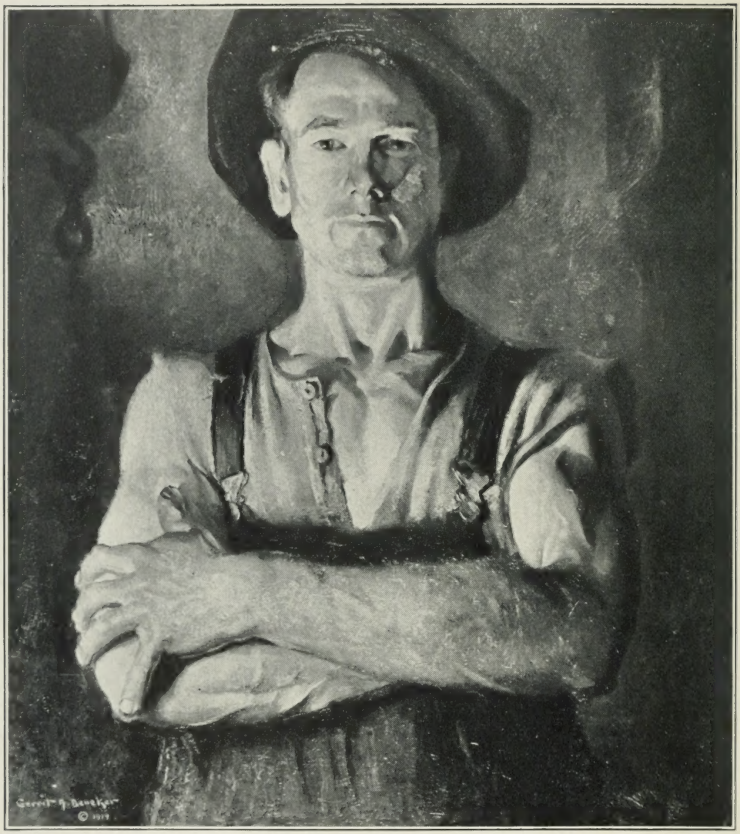

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"We must, I think, select our immigrants upon the basis of their individual fitness for participation in our national life."—Glenn Frank, p. 99

# MODERN LIFE AND THOUGHT

A BOOK OF MODERN APPLIED ESSAYS DESIGNED TO STIMULATE ORIGINAL THINKING AND WRITING ALONG LINES OF SOCIAL AND NATIONAL VALUE

EDITED BY

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# PREFACE

This book of modern applied essays aims to help students to think wisely and independently on subjects of genuine importance in the United States. Instead of aiming merely to delight, or to instruct in encyclopedic information, it aims to stimulate thought that will make for good citizenship, and that may thus aid in solving some of the real problems of modern civilization.

The spirit of the living America is the spirit that courses in literature should impart, and certainly that spirit finds its best expression in the words of American writers of modern times.

It is understood that students should become acquainted with the works of great writers; that they should learn to recognize and appreciate literary types; that they should acquire the ability to derive pleasure from the world of books. For the highest educational good, it is necessary also that students should obtain from books more than æsthetic enjoyment: from their reading they should gain the desire to accelerate the forward movement of mankind.

In every great book, in Homer's *Odyssey,* Shakespeare's *Merchant of Venice,* Dickens' *Tale of Two Cities,* or George Eliot's *Silas Marner,* readers come into touch with the best that is in man.

Students approach practical problems of society when they study Addison's *Sir Roger de Coverley Papers,* where they see emphasis thrown on social conduct; when they read Macaulay's *Essay on Clive,* or Burke's *Speech on Conciliation,* wherein they consider political action; when they discuss Daniel Webster's or Abraham Lincoln's addresses, wherein they study American development.

The College Entrance Board set a wise example in naming,

among selections to be read, "*250 pages from modern essays.*" The Board thereby recognized an important field of study that students should not pass by, a field wider than interest in author, or literary type, or æsthetic pleasure, wider than the recorded history of a dead past: the field of the living present and the about-to-be-created-future.

This book aims to aid in linking the necessarily somewhat cloistered school life with the intensely real life outside the school. Its interest is not in author, type of literature, or style of expression, but in the thought that it stimulates; not in history, or in fact, or in theory, but in the re-action that it awakens in the minds of its readers.

Young people always enjoy books that lead them to think actively and sincerely. Here, in subject-matter, in questions, in topics for original work, is a fund of vital material concerning Modern Education, Modern Science, Modern Tendencies, Modern American National Problems, Modern Womanhood, Modern Reading, Modern Individual Life, and the American of the Future.

The selections, some of which, of necessity, have been abridged for school use, are from the works of men and women who have made themselves modern leaders in different lines of thought. Nowhere is there any laying down of "Thus It Shall Be"; nowhere is there dogmatizing or propaganda. Instead, there are countless points of departure whence individual tastes or beliefs will lead in different directions. From the challenge to original thought, the opportunity for the clash of opinions, will come vigorous, intensely interesting work that will lead to a higher sense of social values. Those who are interested will do well to read further from the authors who are represented. The work based on the book will lead to hearty, sincere expression of original thought. On the side of composition there are sufficient suggestions concerning form to guide without restricting.

It is needless to say that the book has been prepared with full faith in the creative power, the good spirit, and the progressive nature of the students in American schools. Not to have the highest respect for the young people of the United

States, would be to have a dark outlook indeed upon the future of the country. The boys and girls of the present will shape the United States of the future. From their well-directed thinking will come a vastly better social and national life.

To those, then, who will successfully carry on our great national enterprise for human good, I dedicate this book.

FREDERICK HOUK LAW

# INTRODUCTION

I. Read the entire book.

The selections are so short, the subjects so varied in nature, and the book itself so limited in number of pages, that a class will find it worth-while and interesting to read it from cover to cover, discussing the accompanying questions, and preparing all the suggested written work. A class can read and discuss the twenty-two selections in twenty-two lesson periods, or even fewer, if the teacher wishes.

To facilitate this method of study, the selections appear in natural order, beginning with subjects nearest the interests of students, that is, the school world, and the attitude toward scientific studies. The selections that follow concern tendencies in modern life, national problems, and the place of woman in our civilization. The book concludes with subjects that concern the individual in his attitude toward books, and toward life in general, and the last selection concerns the American of the future.

To follow the book from cover to cover will be a stimulating procedure, for the ever-changing nature of the subjects will keep interest active, and the constant challenge to thought will bring about consciousness of steady development both in power of thinking and in ability of expression.

II. Select one topic from every division.

Another method of study is to select at least one topic from every one of the eight divisions of the book, discussing the selections in the order in which the groups of essays appear, or in the order of the general interests of the class. This method enables the teacher at once to limit the work in time, and to know that the class considers all the important divisions of the book.

III. Follow the group interests of the class.

Still another method is to follow the principal interests

of the class, beginning anywhere in the book, with any subject that happens to make strong appeal, and afterwards selecting here and there in accordance with class interests. This method gives a sense of freedom and of choice that will bring about a good attitude toward the work.

IV. Call for preliminary discussion.

In class work with any one selection, *before the class reads the selection itself,* the teacher should call for discussion of the subjects concerned, that is, for the formulation of opinion. In doing this the teacher should ask the class the question given at the beginning of a selection, thus calling for a discussion of the principal topic, *purely from the point of view of the pupils.* Thereafter, the teacher may ask the questions pertaining to the different divisions of the selection. Thus the class first will formulate its own opinions, and then approach the author with minds stimulated to challenge and to discuss his view-point.

V. Read every selection in full.

The teacher should call for the reading of every selection in full, and should lead the class discussion by asking the questions given for class work. He should use the explanatory and biographical notes merely as a means of illuminating the work.

VI. Direct all the work to the life about the pupil.

Throughout every discussion the teacher constantly should direct thought to the facts, events, and tendencies of the life about the pupil, within school, community, State, and Nation. Only by vitalizing the work and making it practical in the full sense of the word, will the teacher achieve results of the highest value, those of original, independent thought.

VII. Call for the writing of original essays.

After class discussion of a selection, the teacher should call for the writing of original essays, assigning the subjects named at the conclusion of every selection. Imitation is to be in form and method only; the thought is to be independent, original, and constructive. Pupils should read aloud to the class what they write, and call for class discussion. Other pupils should challenge the thought-values of the work thus

read. The writers should defend the positions they take, or acknowledge error and make necessary changes.

Such work will stimulate an interest in composition wholly different from that of ordinary perfunctory writing.

VIII. Call for further reading.

The teacher who finds that pupils express unusual interest in any selection will do well to aid them to obtain from libraries further work by the author concerned. The preliminary note before every selection names suitable books.

IX. Give the work actual social and National values.

The object of the book is not to require perfunctory study, but to vitalize work in literature and in composition, thereby giving it actual social and National values.

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MODERN LIFE AND THOUGHT

# WHAT KIND OF TRAINING IS BEST FOR CHILDREN?

## DIFFERENTIATION IN TRAINING

By LUTHER BURBANK

(1849–1926) As the producer of new kinds of plants, such as the Burbank potato, the thornless cactus, thin-shelled walnuts, thornless blackberry vines, white blackberries, pitless plums, the plumcot (a cross between plum and apricot), perfumed calla lilies, blue poppies, giant daisies, and many others, Luther Burbank gained the name of "Plant Wizard." He proved that study, patience, and proper treatment will work wonders.

Although born in Massachusetts he is much more associated with California, whither he went at the age of twenty-six. There, at Santa Rosa, he conducted a great experimental farm.

In his essay he very naturally applies to the training of human beings the methods by which he accomplished miracles with plants.

Among his works are: *Training of the Human Plant; Luther Burbank, His Methods and Discoveries; How Plants are Trained to Work for Man.*

### *§ 1. Should education be different for different children?*

I wish to lay special stress upon the absurdity, not to call it by a harsher term, of running children through the same mill in a lot, with absolutely no real reference to their individuality. No two children are alike. You cannot expect them to develop alike. They are different in temperament, in tastes, in disposition, in capabilities, and yet we take them in this precious early age, when they ought to be living a life of preparation near to the heart of nature, and we stuff them, cram them, and overwork them until their poor little brains are crowded up to and beyond the danger-line. The work of

breaking down the nervous systems of the children of the United States is now well under way. It is only when some one breaks absolutely away from all precedent and rule and carves out a new place in the world that any substantial progress is ever made, and seldom is this done by one whose individuality has been stifled in the schools. So it is imperative that we consider individuality in children in their training precisely as we do in cultivating plants. Some children, for example, are absolutely unfit by nature and temperament for carrying on certain studies. Take certain young girls, for example, bright in many ways, but unfitted by nature and bent, at this early age at least, for the study of arithmetic. Very early,—before the age of ten, in fact,—they are packed into a room along with from thirty to fifty others and compelled to study a branch which, at best, they should not undertake until they have reached maturer years. Can one by any possible cultivation and selection and crossing compel figs to grow on thistles or apples on a banana-tree? I have made many varied and strange plant combinations in the hope of betterment and still am at work upon others, but one cannot hope to do the impossible.

### *§ 2. What influences should surround a child for the first ten years?*

Not only would I have the child reared for the first ten years of its life in the open, in close touch with nature, a barefoot boy with all that implies for physical stamina, but would have him reared in love. But you say, How can you expect all children to be reared in love? By working with vast patience upon the great body of the people, this great mingling of races, to teach such of them as do not love their children to love them, to surround them with all the influences of love. This will not be universally accomplished to-day or to-morrow, and it may need centuries; but if we are ever to advance and to have this higher race, now is the time to begin the work, this very day. It is the part of every human being who comprehends the importance of this to bend all his energies

toward the same end. Love must be at the basis of all our work for the race; not gush, not mere sentimentality, but abiding love, that which outlasts death. A man who hates plants, or is neglectful of them, or who has other interests beyond them, could no more be a successful plant-cultivator than he could turn back the tides of the ocean with his finger-tips. The thing is utterly impossible. You can never bring up a child to its best estate without love.

*§ 3. How is it possible to gain a child's confidence?*

Then, again, in the successful cultivation of plants there must be absolute honesty. I mean this in no fanciful way, but in the most practical and matter-of-fact fashion. You cannot attempt to deceive nature or thwart her or be dishonest with her in any particular without her knowing it, without the consequences coming back upon your own head. Be honest with your child. Do not give him a colt for his very own, and then, when it is a three-year-old, sell it and pocket the proceeds. It does not provoke a tendency in children to follow the Golden Rule, and seldom enhances their admiration and respect for you. It is not sound business policy or fair treatment; it is not honest. Bear in mind that this child-life in these first ten years is the most sensitive thing in the world; never lose sight of that. Children respond to ten thousand subtle influences which would leave no more impression upon a plant than they would upon the sphinx. Vastly more sensitive is it than the most sensitive plant. Think of being dishonest with it!

Here let me say that the wave of public dishonesty which seems to be sweeping up over this country is chiefly due to a lack of proper training—breeding, if you will—in the formative years of life. Be dishonest with a child, whether it is your child or some other person's child—dishonest in word or look or deed, and you have started a grafter. Grafting, or stealing,—for that is the better word,—will never be taken up by a man whose formative years have been spent in an atmosphere of absolute honesty. Nor can

you be dishonest with your child in thought. The child reads your motives as no other human being reads them. He sees into your own heart. The child is the purest, truest thing in the world. It is absolute truth: that's why we love children. They know instinctively whether you are true or dishonest with them in thought as well as in deed; you cannot escape it. The child may not always show its knowledge, but its judgment of you is unerring. Its life is stainless, open to receive all impressions, just as is the life of the plant, only far more pliant and responsive to influences, and to influences to which no plant is capable of being responsive. Upon the child before the age of ten we have an unparalleled opportunity to work; for nowhere else is there material so plastic.

### *§ 4. What methods will cultivate good characteristics?*

Teach the child self-respect; train it in self-respect, just as you train a plant into better ways. No self-respecting man was ever a grafter. Make the boy understand what money means, too, what its value and importance. Do not deal it out to him lavishly, but teach him to account for it. Instil better things into him, just as a plant-breeder puts better characteristics into a plant. Above all, bear in mind repetition, the use of an influence over and over again. Keeping everlastingly at it, this is what fixes traits in plants—the constant repetition of an influence until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You are dealing with something far more precious than any plant—the priceless soul of a child.

### *§ 5. How important are good surroundings?*

And, again, keep fear out that the child may grow up to the end of the first ten-year period and not learn what physical fear is. Let him alone for that, if he is a healthy normal child; he will find it and profit by it.

Give them nature. Let their souls drink in all that is pure

and sweet. Rear them, if possible, amid pleasant surroundings. If they come into the world with souls groping in darkness, let them see and feel the light. Let nature teach them the lessons of good and proper living, combined with an abundance of well-balanced nourishment. Those children will grow to be the best men and women. Put the best in them by contact with the best outside. They will absorb it as a plant absorbs the sunshine and the dew.

### TOPICS FOR CLASS DISCUSSION

§ 1

Should school courses be adapted to the needs of students?
Do schools call for too much home-work?
Do schools ever stifle individuality?
Is it harmful to take a course of study for which one is not prepared?

§ 2

What would be gained if children were to spend the first ten years as Mr. Burbank suggests?
Why must love, or keen sympathy, be a part of education?

§ 3

What is the effect of dishonesty, or deceit, in the training of children?
Why are the first years of life in many ways the most important?

§ 4

By what methods should one teach children?

§ 5

Why are pleasant surroundings necessary to the best development?
Explain in what respects children and plants should be trained alike.

### ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Make a definite statement that you can support by comparison.
(b) In several paragraphs, name and explain several points of comparison.

*Subjects*

1. An Athletic Team and an Army.
2. A School and a Factory.
3. The Man of Today and the Man of a Thousand Years Ago.
4. A Scientist and a Magician.
5. A Man of Today and a King of Long Ago.

# WHAT PURPOSES AND METHODS SHOULD CONTROL THE PUBLIC SCHOOLS?

## THE FUNCTION OF EDUCATION IN DEMOCRATIC SOCIETY

By CHARLES WILLIAM ELIOT

(1834–1927). As President of Harvard University from 1869 to 1908, Dr. Eliot exerted great influence on American education, raising the entrance requirements of colleges, and thereby making higher the standards of secondary schools; increasing interest in the study of English composition; developing substantial courses of study, and, in general, unifying American education. For his literary influence in educational work, the American Academy of Arts and Letters, in 1916, awarded him a gold medal.

Among his books are: *The Happy Life; Five American Contributions to Civilization, and Other Essays; Educational Reform; Four American Leaders.*

### *§ 1. What is the purpose of democratic education?*

What the function of education shall be in a democracy will depend on what is meant by democratic education.

Too many of us think of education for the people as if it meant only learning to read, write, and cipher. Now, reading, writing, and simple ciphering are merely the tools by the diligent use of which a rational education is to be obtained through years of well-directed labor. They are not ends in themselves, but means to the great end of enjoying a rational existence. Under any civilized form of government, these arts ought to be acquired by every child by the time it is nine years of age. Competent teachers, or properly conducted schools, now teach reading, writing, and spelling simultaneously, so that the child writes every word it reads, and,

of course, in writing spells the word. Ear, eye, and hand thus work together from the beginning in the acquisition of the arts of reading and writing. As to ciphering, most educational experts have become convinced that the amount of arithmetic which an educated person who is not some sort of computer needs to make use of is but small, and that real education should not be delayed or impaired for the sake of acquiring a skill in ciphering which will be of little use either to the child or to the adult. Reading, writing, and arithmetic, then, are not the goal of popular education.

The goal in all education, democratic or other, is always receding before the advancing contestant, as the top of a mountain seems to retreat before the climber, remoter and higher summits appearing successively as each apparent summit is reached. Nevertheless, the goal of the moment in education is always the acquisition of knowledge, the training of some permanent capacity for productiveness or enjoyment, and the development of character. Democratic education being a very new thing ni the world, its attainable objects are not yet fully perceived. Plato[1] taught that the laborious classes in a model commonwealth needed no education whatever. That seems an extraordinary opinion for a great philosopher to hold; but, while we wonder at it, let us recall that only one generation ago in some of our Southern States it was a crime to teach a member of the laborious class to read. In feudal society education was the privilege of some of the nobility and clergy, and was one source of the power of these two small classes. Universal education in Germany dates only from the Napoleonic wars; and its object has been to make intelligent soldiers and subjects, rather than happy freemen. In England the system of public instruction is but twenty-seven years old. Moreover, the fundamental object of democratic education—to lift the whole population to a higher plane of intelligence, conduct, and happiness—has not yet been perfectly apprehended even in the United States. Too many of our own people think of popular education as

[1] Plato (427 B.C.–347 B.C.) The greatest of the Greek philosophers; a man whose works profoundly influenced succeeding ages.

if it were only a protection against dangerous superstitions, or a measure of police, or a means of increasing the national productiveness in the arts and trades. Our generation may, therefore, be excused if it has but an incomplete vision of the goal of education in a democracy.

### *§ 2. What are the main elements of instruction and discipline in a democratic school?*

I proceed to describe briefly the main elements of instruction and discipline in a democratic school. As soon as the easy use of what I have called the tools of education is acquired, and even while this familiarity is being gained, the capacities for productiveness and enjoyment should begin to be trained through the progressive acquisition of an elementary knowledge of the external world. The democratic school should begin early—in the very first grades—the study of nature; and all its teachers should, therefore, be capable of teaching the elements of physical geography, meteorology, botany, and zoölogy, the whole forming in the child's mind one harmonious sketch of its complex environment. This is a function of the primary-school teacher which our fathers never thought of, but which every passing year brings out more and more clearly as a prime function of every instructor of little children. Somewhat later in the child's progress toward maturity the great sciences of chemistry and physics will find place in its course of systematic training. From the seventh or eighth year, according to the quality and capacity of the child, plane and solid geometry, the science of form, should find a place among the school studies, and some share of the child's attention that great subject should claim for six or seven successive years. The process of making acquaintance with external nature through the elements of these various sciences should be interesting and enjoyable for every child. It should not be painful, but delightful; and throughout the process the child's skill in the arts of reading, writing, and ciphering should be steadily developed.

There is another part of every child's environment with

which he should early begin to make acquaintance, namely, the human part. The story of the human race should be gradually conveyed to the child's mind from the time he begins to read with pleasure. This story should be conveyed quite as much through biography as through history; and with the descriptions of facts and real events should be entwined charming and uplifting products of the imagination. I cannot but think, however, that the wholly desirable imaginative literature for children remains, in large measure, to be written. The mythologies, Old Testament stories, fairy tales, and historical romances on which we are accustomed to feed the childish mind contain a great deal that is perverse, barbarous, or trivial; and to this infiltration into children's minds, generation after generation, of immoral, cruel, or foolish ideas, is probably to be attributed, in part, the slow ethical progress of the race. The common justification of our practice is that children do not apprehend the evil in the mental pictures with which we so rashly supply them. But what should we think of a mother who gave her child dirty milk or porridge, on the theory that the child would not assimilate the dirt? Should we be less careful of mental and moral food-materials? It is, however, as undesirable as it is impossible to try to feed the minds of children only upon facts of observation or record. The immense product of the imagination in art and literature is a concrete fact with which every educated human being should be made somewhat familiar, such products being a very real part of every individual's actual environment.

Into the education of the great majority of children there enters as an important part their contribution to the daily labor of the household and the farm, or, at least, of the household. It is one of the serious consequences of the rapid concentration of population into cities and large towns, and of the minute division of labor which characterizes modern industries, that this wholesome part of education is less easily secured than it used to be when the greater part of the population was engaged in agriculture. Organized education must, therefore, supply in urban communities a good part of the manual and moral training which the coöperation of children

in the work of father and mother affords in agricultural communities. Hence the great importance in any urban population of facilities for training children to accurate hand-work, and for teaching them patience, forethought, and good judgment in productive labor.

Lastly, the school should teach every child, by precept, by example, and by every illustration its reading can supply, that the supreme attainment for any individual is vigor and loveliness of character. Industry, persistence, veracity in word and act, gentleness, and disinterestedness should be made to thrive and blossom during school life in the hearts of the children who bring these virtues from their homes well started, and should be planted and tended in the less fortunate children. Furthermore, the pupils should be taught that what is virtue in one human being is virtue in any group of human beings, large or small—a village, a city, or a nation; that the ethical principles which should govern an empire are precisely the same as those which should govern an individual; and that selfishness, greed, falseness, brutality, and ferocity are as hateful and degrading in a multitude as they are in a single savage.

The education thus outlined is what I think should be meant by democratic education. It exists to-day only among the most intelligent people, or in places singularly fortunate in regard to the organization of their schools; but though it be the somewhat distant ideal of democratic education, it is by no means an attainable ideal. It is the reasonable aim of the public school in a thoughtful and ambitious democracy. It, of course, demands a kind of teacher much above the elementary-school teacher of the present day, and it also requires a larger expenditure upon the public school than is at all customary as yet in this country. But that better kind of teacher and that larger expenditure are imperatively called for, if democratic institutions are to prosper, and to promote continuously the real welfare of the mass of the people. The standard of education should not be set at the now attained or the now attainable. It is the privilege of public education to press toward a mark remote.

*§ 3. What practical results should education bring about?*

From the total training during childhood there should result in the child a taste for interesting and improving reading, which should direct and inspire its subsequent intellectual life. That schooling which results in this taste for good reading, however unsystematic or eccentric the schooling may have been, has achieved a main end of elementary education; and that schooling which does not result in implanting this permanent taste has failed. Guided and animated by this impulse to acquire knowledge and exercise his imagination through reading, the individual will continue to educate himself all through life. Without that deep-rooted impulsion he will soon cease to draw on the accumulated wisdom of the past and the new resources of the present, and, as he grows older, he will live in a mental atmosphere which is always growing thinner and emptier. Do we not all know many people who seem to live in a mental vacuum—to whom, indeed, we have great difficulty in attributing immortality, because they apparently have so little life except that of the body? Fifteen minutes a day of good reading would have given any one of this multitude a really human life. The uplifting of the democratic masses depends on this implanting at school of the taste for good reading.

*§ 4. How should the democratic school treat the individual?*

Another important function of the public school in a democracy is the discovery and development of the gift or capacity of each individual child. This discovery should be made at the earliest practicable age, and, once made, should always influence, and sometimes determine, the education of the individual. It is for the interest of society to make the most of every useful gift or faculty which any member may fortunately possess; and it is one of the main advantages of fluent and mobile democratic society that it is more likely than any other society to secure the fruition of individual capacities. To make

the most of any individual's peculiar power, it is important to discover it early, and then train it continuously and assiduously. It is wonderful what apparently small personal gifts may become the means of conspicuous service or achievement, if only they get discovered, trained, and applied. A quick eye for shades of color enables a blacksmith to earn double wages in sharpening drills for quarrymen. A delicate sense of touch makes the fortune of a wool-buyer. An extraordinarily perceptive forefinger gives a surgeon the advantage over all his competitors. A fine voice, with good elocution and a strong memory for faces and parliamentary rules, may give striking political success to a man otherwise not remarkable. In the ideal democratic school no two children would follow the same course of study or have the same tasks, except that they would all need to learn the use of the elementary tools of education —reading, writing, and ciphering. The different children would hardly have any identical needs. There might be a minimum standard of attainment in every branch of study, but no maximum. The perception or discovery of the individual gift or capacity would often be effected in .the elementary school, but more generally in the secondary; and the making of these discoveries should be held one of the most important parts of the teacher's work. The vague desire for equality in a democracy has worked great mischief in democratic schools. There is no such thing as equality of gifts, or powers, or faculties, among either children or adults. On the contrary, there is the utmost diversity; and education and all the experience of life increase these diversities, because school, and the earning of a livelihood, and the reaction of the individual upon his surroundings, all tend strongly to magnify innate diversities. The pretended democratic school with an inflexible program is fighting not only against nature, but against the interests of democratic society. Flexibility of program should begin in the elementary school, years before the period of secondary education is reached. There should be some choice of subjects of study by ten years of age, and much variety by fifteen years of age. On the other hand, the programs of elementary as well as of secondary schools should

represent fairly the chief divisions of knowledge, namely, language and literature, mathematics, natural science, and history, besides drawing, manual work, and music. If school programs fail to represent the main varieties of intellectual activity, they will not afford the means of discovering the individual gifts and tendencies of the pupils.

### *§ 5. What results should democratic education bring about?*

As an outcome of successful democratic education, certain habits of thought should be well established in the minds of all the children before any of them are obliged to leave school in order to help in the support of the family. In some small field each child should acquire a capacity for exact observation, and as a natural result of this acquirement it should come to admire and respect exact observation in all fields. Again, in some small field it should acquire the capacity for exact description, and a respect for exact description in all fields. And lastly, it should attain, within the limited range of its experience and observation, the power to draw a justly limited inference from observed facts. I need not say that this power of just inference is an admirable one, which many adults never attain as the combined result of their education in childhood and their experience in after life. Yet democratic institutions will not be safe until a great majority of the population can be trusted not only to observe accurately and state precisely the result of observation, but also to draw just inferences from those results. The masses of the people will always be liable to dangerous delusions so long as their schools fail to teach the difference between a true cause and an event preceding or accompanying a supposed effect.

Any one who has attained to the capacity for exact observation and exact description, and knows what it is to draw a correct inference from well-determined premises, will naturally acquire a respect for these powers when exhibited by others in fields unknown to him. Moreover, any one who has learned how hard it is to determine a fact, to state it accurately, and to draw from it the justly limited inference, will

be sure that he himself cannot do these things, except in a very limited field. He will know that his own personal activity must be limited to a few subjects, if his capacity is to be really excellent in any. He will be sure that the too common belief that a Yankee can turn his hand to anything is a mischievous delusion. Having, as the result of his education, some vision of the great range of knowledge and capacity needed in the business of the world, he will respect the trained capacities which he sees developed in great diversity in other people. In short, he will come to respect and confide in the expert in every field of human activity. Confidence in experts, and willingness to employ them and abide by their decisions, are among the best signs of intelligence in an educated individual or an educated community; and in any democracy which is to thrive, this respect and confidence must be felt strongly by the majority of the population. In the conduct of private and corporation business in the United States the employment of experts is well recognized as the only rational and successful method. No one would think of building a bridge or a dam, or setting up a power-station or a cotton-mill, without relying absolutely upon the advice of intelligent experts. The democracy must learn, in government affairs, whether municipal, State, or national, to employ experts and abide by their decisions. Such complicated subjects as taxation, finance, and public works cannot be wisely managed by popular assemblies or their committees, or by executive officers who have no special acquaintance with these most difficult subjects. American experience during the last twenty years demonstrates that popular assemblies have become absolutely incapable of dealing wisely with any of these great subjects. A legislature or a Congress can indicate by legislation the object it wishes to attain; but to devise the means of attaining that object in taxation, currency, finance, or public works, and to expend the money appropriated by the constituted authorities for the object, must be functions of experts. Legislators and executives are changed so frequently, under the American system of local representation, that few gain anything that deserves to be called experience in legislation or

administration; while the few who serve long terms are apt to be so absorbed in the routine work of carrying on the government and managing the party interests, that they have no time either for thorough research or for invention. Under present conditions, neither expert knowledge nor intellectual leadership can reasonably be expected of them. Democracies will not be safe until the population has learned that governmental affairs must be conducted on the same principles on which successful private and corporate business is conducted; and therefore it should be one of the principal objects of democratic education so to train the minds of the children, that when they become adult they shall have within their own experience the grounds of respect for the attainments of experts in every branch of governmental, industrial, and social activity, and of confidence in their advice.

### *§ 6. What great lessons should the school teach?*

The next function of education in a democracy should be the firm planting in every child's mind of certain great truths which lie at the foundation of the democratic social theory. The first of these truths is the intimate dependence of each human individual on a multitude of other individuals, not in infancy alone, but at every moment of life—a dependence which increases with civilization and with the development of urban life. This sense of mutual dependence among multitudes of human beings can be brought home to children during school life so clearly and strongly that they will never lose it. By merely teaching children whence come their food, drink, clothing, and means of getting light and heat, and how these materials are supplied through the labors of many individuals of many races scattered all over the world, the school may illustrate and enforce this doctrine of intricate interdependence, which really underlies modern democracy—a doctrine never more clearly expressed than in these two sentences: "No man liveth to himself," and "We are every one members one of another." The dependence of every family, and indeed every person, on the habitual fidelity of

mechanics, purveyors, railroad servants, cooks and nurses can easily be brought home to children. Another mode of implanting this sentiment is to trace in history the obligations of the present generation to many former generations. These obligations can be easily pointed out in things material, such as highways, waterworks, fences, houses, and barns, and, in New England at least, the stone walls and piles of stone gathered from the arable fields by the patient labor of predecessors on the family farm. But it may also be exhibited to the pupils of secondary schools, and, in some measure, to the pupils of elementary schools, in the burdens and sufferings which former generations have borne for the establishment of freedom of conscience and of speech, and of toleration in religion, and for the development of the institutions of public justice. Of course history is full of examples of the violation of this fundamental democratic doctrine of mutual help. Indeed, history, as commonly written, consists chiefly in the story of hideous violations of this principle, such as wars and oppressions, and the selfish struggles of class against class, church against church, and nation against nation. But these violations, with the awful sufferings that follow from them, may be made to point and emphasize the truth of the fundamental doctrine; and unless the teaching of history in our public schools does this, it were better that the subject should not be taught at all.

Democratic education should also inculcate in every child the essential unity of a democratic community, in spite of the endless diversities of function, capacity, and achievement among the individuals who compose the community. This is a doctrine kindred with that just mentioned, but not identical. It is a doctrine essential to diffused democratic contentment and self-respect, but materially different from the ordinary conception of equality of condition as a result of democracy; for unity is attainable, while equality of condition is unnatural and unattainable. The freedom and social mobility which characterize the democratic state permit, and indeed bring about, striking inequalities of condition; and if the surface of democratic society should be leveled off any day, inequali-

ties would reappear on the morrow, unless individual freedom and social mobility should be destroyed. The children of a democratic society should, therefore, be taught at school, with the utmost explicitness, and with vivid illustrations, that inequalities of condition are a necessary result of freedom; but that through all inequalities should flow the constant sense of essential unity in aim and spirit. This unity in freedom is the goal of democracy, the supreme good of all ranks of society, of the highest no less than of the lowest.

Another ethical principle which a democracy should teach to all its children is the familiar doctrine that service rendered to others is the surest source of one's satisfaction and happiness. This doctrine is a tap-root of private happiness among all classes and conditions of men; but in a democracy it is important to public happiness and well-being. In a democracy the public functionary is not a master, but a trusted servant. By excellence of service he earns not only a pecuniary consideration, but also respect and gratitude. This statement applies just as well to a letter-carrier, a fireman, or a village selectman, as it does to a high-school teacher, a judge, or a governor. Democracy applies literally the precept, "If any man would be great among you, let him be your servant." The quality of the faithful service and its rewards should be carefully taught in school to all children of a democracy. The children should learn that the desire to be of great public service is the highest of all ambitions; and they should be shown in autobiography and in history how the men and women who, as martyrs, teachers, inventors, legislators, and judges, have rendered great service, have thereby won enduring gratitude and honor.

Since it is a fundamental object of a democracy to promote the happiness and well-being of the masses of the population, the democratic school should explicitly teach children to see and utilize the means of happiness which lie about them in the beauties and splendors of nature. The school should be a vehicle of daily enjoyment, and the teacher should be to the child a minister of joy. Democratic society has already learned how to provide itself—at least, in the more intelligent

communities—with open grounds in cities, and parks in suburbs, and has in these ways begun to provide directly for the wholesome pleasures of the population. It should be a recognized function of the democratic school to teach the children and their parents how to utilize all accessible means of innocent enjoyment.

Finally, the democratic school must teach its children what the democratic nobility is. The well-trained child will read in history and poetry about patricians, nobles, aristocrats, princes, kings, and emperors, some of them truly noble, but many vile; and he will also read with admiring sympathy of the loyalty and devotion which through all the centuries have been felt by generous men and women of humbler condition toward those of higher. He will see what immense virtues these personal loyalties have developed, even when the objects of loyalty have been unworthy; and he will ask himself, "What are to be the corresponding virtues in a democracy?" The answer is, Fidelity to all forms of duty which demand courage, self-denial, and zeal, and loyal devotion to the democratic ideals of freedom, serviceableness, unity, toleration, public justice, and public joyfulness. The children should learn that the democratic nobility exists, and must exist if democracy is to produce the highest types of character; but that it will consist only of men and women of noble character, produced under democratic conditions by the combined influences of fine inherited qualities, careful education, and rich experience. They should learn to admire and respect persons of this quality, and to support them, on occasion, in preference to the ignoble. They should learn that mere wealth has no passport to the democratic nobility, and that membership in it can be transmitted to children only through the transmission of the sound mental and moral qualities which are its sole warrant. This membership should be the rightful ambition of parents for their children, and of children for their future selves. Every person of the true quality, no matter what his station or vocation, is admitted of right to this simple democratic nobility, which home, church, and school unite in recruiting; and there are, con-

sequently, more real nobles under the democratic form of government than under any other.

## TOPICS FOR CLASS DISCUSSION

### § 1

Define "Democratic education; rational education."
How may one obtain a rational education?
How quickly can one become educated?
Why does the goal of education always recede?
Define "Permanent capacity for productiveness or enjoyment."
What is at all times the purpose of education?
Do the "laborious classes" need education?
Why is democratic education comparatively new?
Is the object of democratic education fully apprehended in the United States?
Contrast the purpose of democratic education, as it is understood by some people, with the purpose as it is understood by President Eliot.

### § 2

Define the following: physical geography; meteorology; botany; zoölogy.
How does modern education in the United States differ from early education?
What advantages come from paying great attention to nature study?
Why must education, in order to be worth while, give pleasure?
Why is the study of biography often more valuable than the study of history?
What objections may be made against the study of some ancient literature?
Why are manual and moral training more necessary today than they were in the past?
What is the highest possible individual attainment?
What is the ideal life for an individual?
What is the ideal life for a city? For a State? For a nation?
What principles should guide national conduct?
Formulate President Eliot's ideal for democratic education.
Why must the cost of democratic education constantly increase?
What sort of teachers should be employed?

### § 3

What test marks the successful teaching of reading, or of literature?
How long should a person continue to educate himself?
Define the following: The accumulated wisdom of the past; the new resources of the present.

What method will do much to uplift the masses?

§ 4

Why should every pupil's gift or capacity be developed?
Why is success dependent upon the development of individual gifts?
Why should every pupil follow a different course of study?
What course of study should all pupils follow?
What is the most important part of a teacher's work?
What are the chief divisions of knowledge?

§ 5

Why is a certain amount of exact work an essential?
What are the marks of an educated person?
What sense of limitation should the educated person feel?
Why does true education inculcate respect for others?
How does an educated person look upon an expert?
Why are popular assemblies, and people in general, unable to decide wisely on most great questions?
Explain the distinction between deciding upon an object to be attained, and the method of attaining the object?
When will democracies become really safe?

§ 6

What one great object should control school study?
In what ways are people interdependent?
How is it possible to teach respect for interdependence?
What should the teaching of history accomplish?
What makes a community a unity?
What is the social goal of democracy?
What is one great means of gaining satisfaction and happiness?
What is the purpose of an official in a democracy?
What are the rewards of real greatness?
What is the highest of all ambitions?
What persons in history are most truly great?
What spirit characterizes the ideal school?
What are the ideal virtues in a democracy?
What kind of persons should educated people most admire and support?
Who are "members of the nobility" in a democracy?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Make a clear definition of terms.

(b) Present, and explain, one by one, several points that will make the subject clear.

(c) Arrange the divisions in such a way that the work will increase constantly in value and in power.

*Subjects*

1. The Purpose of Athletics.
2. The Value of Vacations.
3. The Objects of City Life.
4. Profit in Travel.
5. Is Reading Worth While?

# WHAT SHOULD OUR HIGHER SCHOOLS AND COLLEGES ACCOMPLISH?

## WHAT WE OUGHT TO EXPECT OF OUR HIGHER SCHOOLS [1]

By ARTHUR TWINING HADLEY

(1856– ) As President of Yale University from 1899 to 1920, Dr. Hadley deeply influenced American education. He holds high rank as a scholar, especially in the field of political economy. In practical life he has strongly influenced the management of railroads throughout the world.

Among his books are: *Economics: an Account of the Relations between Private Property and Public Welfare; The Evolution of the American Citizen; The Relations between Freedom and Responsibility in the Evolution of Democratic Government; Standards of Public Morality.*

### *§ 1. Is the giving of knowledge the purpose of higher education?*

In discussing proposed reforms in our high schools and colleges, we often make the mistake of trying to decide which road we should take before we have made it clear where we want to go. We try to arrange plans of study before determining the purpose and objects of study.

This is always a dangerous thing to do. It is peculiarly dangerous in this case, because many of us start with a wrong assumption as to the main purpose of higher education. We assume that the pupils are sent to school to get knowledge, and that therefore the course which undertakes to give them the most knowledge, of kinds that they can enjoy and remember, is the one that serves its purpose best. This is an

[1] Reprinted by special permission.

error. The mind is not primarily a storehouse of knowledge; it is a means of getting and using knowledge. The best educated man is not the man who knows most, but the one who knows how to acquire the information he needs, to present the results of that information to others, to set the proper value upon them, and to forget the information after he has done with it. The storehouses of learning are found in encyclopedias, not in the human mind. The educated man is the one who knows best how to utilize these stores as he needs them.

An illustration from the world of business will make this clear. It is commonly assumed that the object of business is to get money. But the man who makes money-getting an end instead of an incident has an inadequate conception of his work. To acquire money as it is needed, to invest it with foresight, to spend it wisely—these are the characteristics of an able business man. It is not the man who has ten thousand dollars in his possession who is best prepared for business life, but the man who knows how to earn twenty-five dollars each day and to spend or invest that money properly. The man who makes money the object of business is a miser. And, in like manner, the man who makes learning the object of education is a book-worm.

It cannot be too often repeated that it is more important to know how to study than to have studied any specific set of facts or principles. The acquiring of habits and powers is more important than the storing up of information, however interesting or useful that information may be. In developing these habits or powers the boy or girl incidentally acquires a great deal of information, and stores up some of it. Other things being equal, it is desirable that the information thus stored up should be as interesting and useful as possible. But the value of the information obtained is relatively slight in comparison with the importance of developing the mind as an instrument which can be trusted to study things hard and state them clearly, and let them drop out of sight when they are no longer needed.

### *§ 2. What are the incentives of study?*

To learn how to study the boy must learn how to study himself. Doing can only be learned by doing. If the pupil is really doing things himself the teacher can save him much time and many mistakes by telling him how to do them; and if he has finally learned to do things himself a rule may help him to remember what he has learned. But no amount of mere information as to the method of doing things will evoke power and habit of doing unless the boy puts his shoulder to the wheel, and no rule is of much help until after the boy has applied it himself.

For this hard work of study there must be some motive. Two motives are at the teacher's command: preparation for a test, and interest in the subject itself. The old system of education laid stress on tests. The boys of our high schools and colleges were compelled to study Greek and Latin and mathematics in order that they might pass examinations. If they did not pass them they were dropped. This secured a certain minimum of work from the lazy. If they did pass them they were arranged in order of merit. This furnished the stimulus of competition for the brilliant. The new system tries to rely on interest. We have been introducing into the college course of today a wide range of subjects and a great variety of methods of teaching, with a view of appealing to the tastes of every student and making the rigid tests of the old curriculum unnecessary.

The underlying idea of this modern or elective system has been that with good arrangements and good teaching the pupil's interests would be strong enough to make him do the necessary amount of study. The difficulty of this assumption is that it has not yet proved true. With the best arrangements and the best teaching you can get, most boys find interest in the subject an inadequate motive for hard work. There are a few in each class who are so enthusiastic that they will work for the pleasure of working, and there is a somewhat larger

number who can be made to work if they see that the subject is likely to have some connection with their professional career. But the majority are anxious to put on the teacher the responsibility of interest in them. Sometimes he fails, sometimes he succeeds. In the former case the boy gets nothing from the course; in the latter case he gets less than nothing—he gets the belief that he has studied, when he has only acquired information.

### *§ 3. What should be the nature of examinations?*

Some teachers attempt to secure interest in pleasure courses by insisting on examinations at the end. Our colleges today examine candidates for admission in many subjects where the examination paper, however carefully prepared, is a most unfair test of the pupil's knowledge. Why do we do it? Because we are compelled to. Every sensible college man would admit students by certificates in subjects like general history or English literature. But the parents want general history or English literature included in the school course on exactly the same basis as other studies; and the head masters say that the pupils will neglect their work in these subjects unless the colleges examine upon them.

The examination in literature or in history is a very different kind of thing from an examination in mathematics or in grammar. The boy who studies mathematics must learn to do certain things: to solve problems, to prove propositions. If he has learned to do these things, and the examiner gives him a straightforward paper and adequate time, he can pass the examination better than the boy who has been crammed for the special purpose by someone who is conversant with the examiner's methods. But it is not possible to make an examination paper in history or literature which shows whether the pupil has obtained the real benefit which these studies should convey. What we wish to know is whether the boy has obtained the real inspiration from the mixture of comedy and pathos in *Henry IV*. What we actually ask him is, the evidence as to Falstaff's real name, or the particular verbal

usages which distinguish *Henry IV* from *Richard II.* The boy who has attended a tutoring school for a week will be able to answer more such questions than the boy who has really studied the subject would be likely to learn in a whole term's hard work.

The bad effect of examinations which test knowledge instead of power does not stop with the courses to which they are thus misapplied. It brings discredit upon their use in courses in which they rightly belong. The teacher starts by the somewhat doubtful proposition that the pupil must enjoy his work and that the knowledge which he acquires should be valuable to him. He finds that in many such courses examinations are inadmissible; and all at once rushes to the erroneous conclusion that if they are bad there they are bad everywhere. In the pursuit of useful information which is a somewhat dubious quest, he sacrifices the whole competitive stimulus which has trained a generation of men who can do things.

### *§ 4. How may we gain interest in hard study?*

We are beginning to perceive our error. We do not believe in the underlying principles of the elective system as much as we did twenty years ago. We are laying more stress on the development of methods of study and less on the immediate effort to secure large results in the way of knowledge. We are re-introducing the principle of competition as an effective stimulus for getting the student to do work that is often hard and sometimes disagreeable. In 1850 our students studied in a hard and disagreeable competition and played football for pleasure. In 1900 they studied for pleasure and played football in hard and disagreeable competition. The result was that in 1850 the public crowded to hear the commencement speakers and let the players play by themselves; while in 1900 the public crowded to see the players and let the commencement speakers talk to empty benches. It was not that they valued football more than they valued study. It was because they made heroes of the men who had survived a hard test. There is as much interest in athletics in

England as there is here; but there is not the *disproportionate* interest in university athletics, because Oxford and Cambridge have retained the competitive principle in studies as well as in sports. The senior wrangler,[2] like the captain of the eight,[3] is a man who has "suffered and done."

### *§ 5. What courses of study should the higher schools and colleges include?*

We shall never go back to the way of the old curriculum of Greek and Latin and mathematics. That was too narrow. It gave a fair field to only one among several types of men. We must have several competitions, and not one only; one for the boy of scientific temperament, whose aim is to arrange facts in order; one for the boy of literary temperament, who is interested in expression and style in the communication of ideas; and one for the boy of practical temperament, who is interested neither in the arrangements of facts nor the expression of ideas, but in the use to which knowledge can be put in influencing the conduct of himself and others. It is important to have sufficient choice of courses to enable a boy to approach the problems of study in a way in which he will afterwards approach the problems of life; but it is not necessary to multiply subjects to meet the individual tastes so that there shall be no competition at all. Indeed, the ideal college course would seem to be one where the boy studies subjects that he does not expect to use by methods which he is going to use.

### *§ 6. What courses may be considered extra-curriculum courses?*

The new school and college course would not exclude the so-called cultural subjects. Let English literature and general history be studied as fully and as widely as possible; but let it be understood that they are in a certain sense an extra-

[2] Senior wrangler. A term used in Cambridge University, England, to denote a student who has won highest honor in mathematics.

[3] Captain of the eight. Captain of the crew for the university boat race.

curriculum activity. Let the boy who finds pleasure in them seek his reward in that pleasure. To him who really studies art or literature or reads the works of the great historians there is a stimulus and a pleasure in the immediate personal result. Let parents appreciate what their children do to make themselves men and women of the world, in the best sense of that term, and it will be reward enough. Let them not encourage them to expect payment twice for the same thing—once in marks, which are almost certain to be unfair, and once in pleasure, which is likely to be spoiled if the work is being done for marks. Confine our examinations to those subjects where they can be made tests for the doing of things, and the first long step will have been made toward teaching our pupils to study on their own account instead of expecting others to spare them the necessity.

## TOPICS FOR CLASS DISCUSSION

### § 1

What should be the purpose and object of study?

What course of study is better than one that merely gives knowledge?

What kind of person is well educated?

Why is learning how to study, of the utmost importance?

Why is the gaining of habits and powers more important than the gaining of information?

### § 2

Why is personal work always a necessity in the gaining of education?

Name and define two important motives in education.

Explain the difference between the educational incentives of the past and those of the present.

What is the purpose of the elective system?

In what respects does the elective system fail?

### § 3

Why do schools and colleges insist upon examinations in pleasure courses?

Why is there less need for an examination in literature or in general history than in grammar or in mathematics?

Why are fact questions out of place in an examination in literature?

What kind of questions should be asked in an examination in literature?

In what respects should examinations differ?

§ 4

Why do the schools and colleges of the present lay less stress than in the past upon elective courses?

How may we make use of the competitive principle in education?

Should one who takes an educational course expect to do hard and disagreeable work?

§ 5

In what respects was the old classical curriculum insufficient?

What courses of study should schools and colleges include?

What, according to President Hadley, makes an ideal college course?

§ 6

Why may it be wise to consider English literature and general history as extra-curriculum activities?

Under what circumstances are marks harmful?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Point out a common misunderstanding of the object of the activity concerning which you write.

(b) Draw illustrations from practical life.

(c) Point out the real object of the activity concerned.

(d) Name and explain methods of attaining that object.

(e) Point out advances that have been made.

(f) Make any necessary reservation.

*Subjects*

1. What a School Society Should Accomplish.
2. What a Camping Trip Should Accomplish.
3. What Supplementary Reading Should Accomplish.
4. The Advantages of Using a Library.
5. Results to be Gained from the Theater.

# WHAT KIND OF EDUCATION IS REALLY WORTH-WHILE?

## THE NEW PHILISTIA

By NICHOLAS MURRAY BUTLER

(1862– ) As Professor of Philosophy, organizer and first President of the Teachers' College, founder and editor of *The Educational Review*, and President of Columbia University, Dr. Butler has made himself one of the most influential educators in the United States. At all times he has emphasized the value of effort, study, and the gaining of a broad education. In various books, such as *The Meaning of Education* and *Scholarship and Service*, Dr. Butler has likewise stood for high ideals in education.

In civic and political life he has exerted great influence not only as a member of educational bodies but also as a political party leader. In 1912 he was the Republican candidate for the Vice-Presidency, and in 1920 he was strongly supported as a possible candidate for the Presidency.

### *§ 1. Are the American people supporting scholarship?*

There was a time when the Bible was a household book throughout the English-speaking world. Then the spot called Philistia could be indicated on the map by almost any child, and the doings of those doughty warriors, the Philistines, were by no means unfamiliar. The original Philistia covered an area some forty miles long, by from ten to twenty miles broad. On this quite insignificant bit of ground deeds were done and chronicled that have passed through the gateway of literature into history.

Today there is a New Philistia, occupying a space indefinitely greater than the land for which it is named, and peopled by an active, restless and highly nervous company of

men and women who have turned it into what the Prophet Jeremiah described as "the land of graven images, and they are mad upon their idols." These new and numerous Philistines are concerned with displacing discipline for indiscipline, scholarship for deftly organized opportunities for ignorance, thoroughness for superficiality, and morals for impulsive and appetitive conduct. They are the proud discoverers and possessors of a doctrine of behavior which finds nothing to behave and no purpose in behaving. Where they have touched education—and they have touched and are touching it at many points—they are reducing it to a costly pantomime. They are the blind leading the blind, as well as no inconsequential part of the cause of those intellectual, moral, social and political ills which afflict modern man and which greatly multiply the difficulties of carrying forward a constructive and a progressive civilization. It is they and their influence who provide abundant illustrative material for the teachings of the Dean Inges [1] and the Dr. Spenglers [2] among contemporaries.

The word Philistinism appears to have made its way into the English language some two hundred years ago, but it remained, characteristically enough, for Coleridge,[3] Carlyle,[4] Froud,[5] Swinburne [6] and Matthew Arnold [7] to deal with it in no uncertain terms. If Carlyle trampled it under his hoofs and tossed it upon his horns, it was Matthew Arnold who dissected Philistinism and laid bare its deformities and its grotesqueries. He never tired of insisting upon scholarship, upon reflective and interpretative thought and upon open-

[1] Dean William Ralph Inge (1860– ). An English church leader, and severe critic of modern life.

[2] Dr. Oswald Spengler (1880– ). A modern German philosopher who made striking comments on modern conditions.

[3] Samuel Taylor Coleridge (1772–1834). A great English poet and critic.

[4] Thomas Carlyle (1795–1881). A British critic, essayist and historian.

[5] James Anthony Froude (1818–1894). An English historian.

[6] Algernon Charles Swinburne (1837–1909). An English poet and critic.

[7] Matthew Arnold (1822–1888). An English critic and poet.

mindedness to ideas. In his own particular field of literary criticism he passed the judgment upon the English poetry of the first quarter of the Nineteenth Century that, with plenty of energy, plenty of creative force, it did not know enough. "It is this," said Arnold, that "makes Byron [8] so empty of matter, Shelley [9] so incoherent, Wordsworth [10] even, profound as he is, yet so wanting in completeness and variety." If Byron, Shelley and Wordsworth are to come under the ban, what is to be said of those later makers of prose and verse whose cacophonies and emptinesses invite us to harken?

The modern Philistine is just what Matthew Arnold described him, inaccessible to and impatient of ideas. Facts are his delight, especially if they be isolated and uninterpreted. He does not think because he cannot, and at every opportunity he weakens or destroys the necessary tools of thought.

### *§ 2. What is the value of the classic spirit?*

It is one of the curious and unexplained phenomena of human history that long before man had any but the most general and superficial knowledge of the structure and laws of the physical universe, his spirit poured itself out in amazing revelations and conquests. The high-water mark of religious thought and feeling, of philosophic insight and interpretation, of poetry, of oratory and of the plastic arts, was reached when men had not so much as an inkling of that elementary knowledge of the material universe which is now possessed by every intelligent child. Standards in all that has to do with mental activity and expression were set early and amazingly high. That is why no real education is possible without some appreciation of those standards and some knowledge of their meaning and their significance. When the modern Philistine says that all time and effort spent upon the study of the civilizations of Greece and Rome is wasted, he thereby writes

[8] George Gordon, Lord Byron (1788–1824). An English romantic poet.
[9] Percy Bysshe Shelley (1792–1822). An English romantic poet.
[10] William Wordsworth (1770–1850). A great English poet.

himself down not only as without education, but as incapable of being educated. Like a squirrel in its revolving cage, he may go through the motions of progress, but of real progress he can make none for the simple reason that he has no point from which to start and no ideal at which to aim.

Modern education needs nothing so much as stout resistance to Philistinism in its every manifestation, and a revival of the classic spirit, which no one has described better than Kenyon Cox:

"The Classic Spirit is the disinterested search for perfection; it is the love of clearness and reasonableness and self-control; it is, above all, the love of permanence and of continuity. It asks of a work of art, not that it shall be novel or effective, but that it shall be fine and noble. It seeks not merely to express individuality or emotion but to express disciplined emotion and individuality restrained by law. It strives for the essential rather than the accidental, the eternal rather than the momentary—loves impersonality more than personality, and feels more power in the orderly succession of the hours and the seasons than in the violence of earthquake or of storm. And it loves to steep itself in tradition. It would have each new work connect itself in the mind of him who sees it with all the noble and lovely works of the past, bringing them to his memory and making their beauty and charm a part of the beauty and charm of the work before him. It does not deny originality and individuality—they are as welcome as inevitable. It does not consider tradition as immutable or set rigid bounds to invention. But it desires that each new presentation of truth and beauty shall show us the old truth and the old beauty, seen only from a different angle and colored by a different medium. It wishes to add link by link to the chain of tradition, but it does not wish to break the chain." [11]

These firmly knit sentences contain as much solid truth and reveal as much straight thinking as any like number of words can possibly do. Enthrone the classic spirit as here described, and education—elementary, secondary, and higher—will again become something really worth while. We should then be in position to smile at James Russell Lowell's sarcastic reproach, uttered a long generation ago, that the American people are the most common-schooled and the least educated in the world.

[11] *The Classic Point of View*, by Kenyon Cox, New York, Charles Scribner's Sons, pp. 3–5.

## TOPICS FOR CLASS DISCUSSION

### § 1

What "graven images" have people set up in "The New Philistia"?

In what ways are people "mad upon their idols"?

What is the value of discipline, as opposed to indiscipline?

What is the value of genuine scholarship?

In what ways are people supporting "deftly organized opportunities for ignorance"?

Why is thoroughness always better than superficiality?

Why should a person be governed by moral principles rather than by "impulsive and appetitive conduct"?

Under what circumstances does education become "a costly pantomime"?

How do the methods and principles, or the lack of methods and principles, of "The New Philistia" hinder the carrying forward of a progressive civilization?

What literature is worthy of praise?

What literature is worthless?

What is the difference between an isolated fact and an interpreted fact?

### § 2

What high accomplishments did men make before our present partial mastery of the natural world?

Do the benefits conferred by modern science tend to develop noble thinking?

What benefits come from the study of the classics?

Why should the people of the present revive the classic spirit?

Define "The classic spirit."

Explain, with illustrations from daily life, the meaning of the following expressions:

(a) A disinterested search for perfection.

(b) Love of clearness, and reasonableness, and self-control.

(c) Love of permanence and of continuity.

What is the difference between being novel and effective, and being fine and noble?

What is the difference between mere individuality and emotion, and disciplined emotion and individuality restrained by law?

What is the difference between what is essential and what is accidental?

What is the difference between what is eternal and what is momentary?

Why does the classic spirit love impersonality more than personality?

What benefits comes through tradition?

How influential is admiration of the past, in the development of truth and of beauty in the present?

What can be done to aid in making education really worth while?

Are the American people "the most common-schooled and the least educated in the world?"

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Make an analogy between some present day characteristics and something with which most people are familiar.

(b) Explain your thought clearly and forcefully.

(c) Quote from some real authority.

(d) End your work with a sentence that will be remembered.

### *Subjects*

1. The Giants of Today.
2. Seven League Boots.
3. The Magic Carpet.
4. Owning Aladdin's Lamp.
5. The New Knighthood.

# WHAT SHOULD MODERN EDUCATION ATTEMPT TO DO?

## THE THINGS THAT ARE UNSEEN[1]

By CALVIN COOLIDGE

(1872– ) The thirtieth President of the United States had unusually excellent preparation for his great work. He entered public life soon after his graduation from Amherst College, and rose from the obscure position of Councilman for the city of Northampton, Massachusetts, through a long series of offices, including those of Mayor of Northampton, member of the Massachusetts Senate, Lieutenant-Governor of Massachusetts, Governor of Massachusetts, and Vice-President of the United States, to the Presidency. In every position he has upheld the ideals of earnest effort and conscientious regard for the performance of every day duty. Mr. Coolidge's addresses and important papers have been gathered in a number of books, among which are *Have Faith in Massachusetts*, and *The Price of Freedom.*

*We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.*

### *§ 1. Who should be educated?*

The educational institutions of our country act in a public capacity. Although oftentimes privately endowed, they exist under the authority of a charter granted by the government,

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defining and limiting their powers under the law. They were established to support the State, intellectually and morally. They are not for the private advantage of the individual but for the public welfare of the citizen.

This ideal is old, but America has made a new application of it. Formerly there was an educated class. From among their membership were drawn the magistrates and the clergymen. It was their province to furnish instruction and leadership for the people. They filled the pulpits, administered the offices, and conducted the schools. But in our country the ideal is no longer that of a highly educated few but of a broadly cultured and enlightened people. Education is no longer the privilege of a class but is recognized as a common duty necessary for all.

The old idea of training a few for leadership has been superseded by the modern idea of universal education to increase national harmony and unity of action. This idea has not yet been fully realized, nor can it be for a considerable length of time. With all the resources with which America is endowed, they are not sufficient, as yet, to provide for all our inhabitants a liberal education, although they are sufficient and are providing a very general and increasingly broadening elementary training. This leaves somewhat of the old necessary duty of service and leadership imposed upon those who have been fortunate enough to secure the advantages of the higher institutions of learning.

### *§ 2. What are the duties of educated people?*

Broad as this class has now become, they are still the ones who have been selected to be foremost in advancing the cause and bearing the burdens of an enlightened civilization. They have come into the possession of an increased intellectual power. They have acquired training and skill that they may the better minister to the needs of humanity. It is this purpose lying behind all our endeavor for education that requires, first of all, that it should represent a moral training. It is

not the skill of a Fagin [2] that is sought, it is not the mere power to exist, but, rather, the wisdom of a Madame Curie,[3] the enlightened disposition to serve. An education which does not accomplish this result is not a real education. It may provide a higher degree of cunning, a more intensified selfishness, and may add another prehensile claw with which to lay hold of the things of the world, but unless it results in the cultivation of the higher nature, unless it strengthens the spiritual power, unless it develops into real character, it will be without any final satisfaction.

No doubt the need always exists for self-confidence. That is strengthened by an exact and scholarly knowledge. But it is also desirable to be able correctly to estimate values. A comprehension of the little that we know, or can know, not only of all the universe or of our own earth, of science, of literature, of history, of philosophy, or of their various subdivisions, compared with all that is to be known, is useful for the cultivation of an appropriate humility. This virtue is not thought to be overestimated by the youth of the present day. But it is only in the spirit of true humility that there is any approach to the better things of life.

### *§ 3. How do modern conditions differ from those of the past?*

After all, education is the process by which each individual recreates his own universe and determines its dimensions. As civilization advances, the need becomes not less but more. The present industrial methods, with all their dependence upon invention, with all their subordination to science, are yet narrowing rather than broadening in their effect upon the general mass of employees. The requirement of efficiency has reduced much of modern industrial life to a mere mechanical operation. Those engaged in it are no longer able to draw an inspiration from their work.

[2] Fagin. An evil character in Charles Dickens' novel, *Oliver Twist.*

[3] Madame Marie Curie (1867– ). A French scientist of Polish descent and birth; in 1911 winner of the Nobel Prize in Chemistry for discoveries in connection with radio-activity.

Under more primitive conditions this was not the case. Those who were perhaps entirely untrained in the schools found ample opportunity for complete personal expression in their daily employment. Such was especially the condition in the industries of those days. The arts and crafts were what their names signified. A masterpiece was a graduating essay, by which the apprentice, after years of training, demonstrated his fitness to be admitted to the ranks of the master workmen. The skilled hand, the true eye, the designing mind were all employed in producing the useful and the beautiful. All the faculties had daily opportunity for artistic expression in the common employments.

These conditions were not without a marked effect on the character of those who came under their influence. At a very early date the trades people and artisans of London became stanch defenders of order and liberty. They were a people educated in no small part by means of their employment. They created a vigorous and enterprising citizenship which made a very pronounced contribution to human welfare.

The tendency in modern industry has been to change these conditions very materially in the direction of reducing the arts to the position of a trade. This in no degree detracts from the dignity of work, but it has produced a kind of work which is very different in its effect on the development of the individual. In addition to this, there has been introduced into our system of education the vocational and trade schools. These have a rightful place and make a very valuable contribution to individual efficiency in industrial life. This whole scheme of things does not diminish but enlarges the requirement for a liberal education, the liberal culture which is taught in the schools, and the maintenance of the opportunities for broader culture, apart from the trades and vocations of livelihood outside the schools. The machines of the shops have a tendency to make machines of the employees. This must be offset, it must be met by a counter tendency. There is but one—some kind of cultural activity.

Our country has very well learned the value of the re-

sults of a material prosperity derived from a narrow but very intense skill and the technical use of the applied sciences. All of this has not only relocated but has intensified the burden of maintaining the ideals, which are the foundation of all else, upon the institutions of liberal culture and those who have been their direct beneficiaries. In a sense it reopens the old field and restores the old necessity for active leadership not only in the religious life, political life, and the school life but in that which we term the every-day life of modern civilization.

### *§ 4. What gives satisfaction of life?*

The satisfactions of life arise from the art of self-expression. If these are not found in the occupational life, they must be sought and provided from some other source. Modern industry has its rich compensations. It not only tremendously increases production, which on the whole has greatly reduced prices, placing the necessaries, conveniences, and even luxuries of life almost within universal reach, but has very much reduced the required hours of labor, and at the same time greatly increased the remuneration. This has provided both the time and means for the people at large to engage in outside beneficial and cultural studies and activities. The American people are nothing if they are not energetic. They have accepted these conditions with their usual enthusiasm and used their resources in endless effort in an attempt to provide themselves with amusement, diversion, and recreation, a considerable part of which takes the form of lavish expenditure of money for many purposes which, after a while, are no longer able to please. Carried to its logical conclusion, the end is greed and envy.

One of the chief requirements of the liberally educated of the present day is that they should contribute to a better art of living. There is an enormous opportunity in this direction, by example and precept, for the educated womanhood of the land. They have the power to set a standard which would be far-reaching in its effects. In number they are already

considerable. They are increasing rapidly and they have an opportunity to wield a vast influence for good.

Our country is beginning to give more public attention to the development of the fine arts. More thought is bestowed upon the architecture of public buildings, the laying out of streets, with a provision for public squares and parks with suitable statuary and appropriate adornment. More attention is being given to the beautifying of private residences and grounds, to formal gardening and the more artistic use of flowers, shrubberies, and trees. While these things are taking place out of doors, there is a corresponding movement inside. The art of home-making is being cultivated. Under trained supervision and guidance, there is coming to be harmony of decorations and furnishings as a result of more cultivated taste. Good pictures are more and more appreciated. Music, which has the power of making such a universal appeal and arousing such instant response, is being taught in the public schools, studied under private direction, and developed as a community activity. There is a periodical literature of high quality and great profusion, which reaches into every corner of the land. The use of library books is increasingly large. The possibilities of the moving picture are just beginning to be realized. It has popularized a high quality of dramatic portrayal. Even the automobile, by contributing to a much wider range of vision, is removing whatever was left of a shut-in provincialism. The increasing membership of seasoned fraternal and patriotic societies shows the desire to fulfil the requirements of a more intimate social relationship. The American people are starting to supplement a mechanical age with artistic expression.

All of this is an indication of the direction in which future progress and development lie. In these outside activities and interests those who are engaged in the industries have every oportunity for artistic expression. It is along these avenues that they can employ their latent talents and find a more satisfying existence. It is in the leadership of this social side of life that there is an especial opportunity and requirement for those of liberal education and culture.

### *§ 5. How may we maintain civilization?*

It will readily be observed that all of these activities, all of the service and leadership which they require, partake of the nature of a charity. That is always a necessary requirement. The higher and better things of life, without which existence would be altogether vain and empty, can neither be bought nor sold. Unless they are done because they ought to be done, without any direct remuneration, they will not be done at all. In its nobler aspect, like eternal life, civilization is a gift. We cannot say we have more merit or are more worthy than those born to the darkness of ignorance and barbarism. We did not acquire our position through our own individual efforts. We were born into it. It is the gift conferred by the sacrifices of past generations. It can only be maintained by the sacrifices of this generation.

Yet it is not possible to receive its higher benefits passively. It is only by active co-operation, it is only by intense application that the individual comes into the enjoyment and possession of the heritage of civilization. It is in this sense that there must be a re-creation. The wonders of civilization do not exist for us unless we make them our own. All the science and art, all the mathematics and literature, all the discoveries of nature and the truths of philosophy are not for us unless we appropriate them. We learn of each other through the contact of mind with mind. There has never been any system of education that did not require clergymen; there has never been any system of government that did not require magistrates and leaders.

It is on this side of life that the liberally educated should apply themselves. They have been given the power to hold up the torch that lights the way. It has always been through their efforts that civilization was created. It will always be through their efforts that it will be maintained.

This is in no wise a limitation of the American ideal; rather it represents the chief application of it. This ideal does not diminish the recognition of the usefulness and necessity for learning and culture, but from the earliest days has been

most careful to provide for it, to cherish it, and to admonish all those in authority to maintain it. This has been written into the fundamental laws of the land. It has been adopted in the provisions of our constitutions by the people and enacted into statutes by our legislatures. The American ideal requires that learning and culture should be extended to all the people. In broadening the old theory of a privilege to be held by a few into the new theory of a right that it is necessary to supply to all, it does not pull down education and culture but undertakes to raise the people up to their standards.

It is in this direction that America exhibits its greatest incompleteness, for it is readily recognized that the direct benefits of a liberal education are very far from reaching all the people. The indirect benefits, of course, are universal and more than sufficient to justify public support. They speak from every schoolhouse and every pulpit, and from every learned profession in the land. They set up and maintain the ideals which provide the standards of all conduct. They are the source of liberty, enlightenment, and civilization. But the present great need of our country is an extension of the direct benefits of a liberal culture.

### *§ 6. Does education unfit people for life?*

It has sometimes been said that education unfits people for the ordinary tasks of life. This does not appear to me to be the case—rather it is ignorance that unfits them for carrying on their ordinary vocations. It is not dissatisfaction with our work but dissatisfaction with ourselves that is the cause of the unrest and discontent which is always manifesting itself in one form or another. We think we want to change our employment, when we really want to change ourselves. It is a lack of ability to appreciate the real dignity of any useful occupation, to realize that it is an integral part of the greater whole that is necessary for promoting the welfare of civilization, that makes some think of their daily task as poor and mean and sordid. Unless the coal be mined, the northern schoolhouses will close. Unless the sewers be dug,

the public health will suffer. Yet the man in the mine or sewer does not recognize himself as one who is ministering to the cause of education and of health, as in some degree a teacher and a physician; he thinks he is only a shoveller of coal and a digger of ditches. They need to visualize; they need to see their duty. It is not ignorance but a greater enlightenment that reveals to us the true nobility of all toil which contributes to the conduct of the necessary activities of the world. It is not in ignorance but in enlightenment that contentment will be found. It will only be through greater enlightenment that the work of the world can be done.

This era has come to be recognized as the scientific age. The world has come into the possession of more discoveries and inventions than ever before existed. They have combined to place in the hands of mankind a power they never had before. It is scarcely too much to say that the elements have at last been conquered. It was only the other day that a man flew from New York to San Francisco in about twenty-four hours. A reproduction of the human voice has been sent by radio from Schenectady to England. There are in the world to-day more people with a scientific training, ranging all the way from a workman pursuing his trade at the bench up to the genius of an Edison,[4] than at any other period. On this side of life the world is wildly alive and thoroughly interested. It is making larger and larger demands of the schools, of the press, and of every other avenue that provides technical skill and scientific knowledge.

### *§ 7. How is production related to distribution?*

Yet, when success in this direction is not secured, or, being secured, it fails somehow to satisfy, there is a tendency to begin to criticise our institutions and the standards of society, as though they were in some way to blame. Sometimes this goes so far as to advocate a complete change in the attitude of the government toward property rights. More generally

[4] Thomas Alva Edison (1847– ). A great American inventor; improver of the telegraph and the telephone; inventor of the phonograph; developer of the electric light, and of motion pictures.

this takes the form of some proposal for extended government control and regulation and a radical change in the theory of taxation. The fundamental purpose sought in these proposals is said to be more equal distribution of the results of industry. Our country is an exceedingly good example of the fact that if production be encouraged and increased, then distribution fairly well takes care of itself. Other countries, by their actions in stopping production, in penalizing industry and economy, and rewarding indolence and extravagance, have been able to bring about a very general and equal distribution of misery, but no other country ever approached ours in the equal and general distribution of prosperity. The tendency, at the present time, is all in the direction of a distribution of industrial income among the employees, rather than retaining it as an accumulation of capital or distributing it to stockholders. Perhaps it is well to remember that some of the greatest fortunes in America have been voluntarily given away and dedicated to charitable purposes. Our institutions all seem ultimately to function in the direction of charity, in the direction of civilization.

It is not on this side of our life that we need to put the emphasis at the present time. We had our day of laying the foundation of modern industry, the consolidations, and the intense stimulation of production in the closing decades of the last century. We had our day of bringing these great agencies under public control and regulation, in the opening decades of the present century. We have looked to our industries. We have looked to our government. We may well let a season of adjustment and experience disclose the results of the theories which have been adopted in the past forty years. Present appearances would indicate that there is little more to be hoped for by extending our course in that direction.

### *§ 8. Do we need more laws?*

The time appears to have arrived when we may more properly look to the people, when natural laws may well be left to supplement artificial laws. It is necessary always to give a great deal of thought to liberty. There is no substitute

for it. Nothing else is quite so effective. Unless it be preserved, there is little else that is worth while. In complete freedom of action the people often times have a more effective remedy than can be supplied by government interference. Individual initiative, in the long run, is a firmer reliance than bureaucratic supervision. When the people work out their own economic and social destiny, they generally reach sound conclusions.

This is by no means saying that we have reached perfection in any province; it is merely a consideration of some of the things that the liberally educated ought to do to promote progress. We have reached the antithesis of the asceticism of the Middle Ages. There is no tendency now to despise self-gratification or to hold what we call practical affairs in contempt. To adjust the balance of this age we must seek another remedy. We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen. It is on that side of life that it is desirable to put the emphasis at the present time. If that side be strengthened, the other side will take care of itself. It is that side which is the foundation of all else. If the foundation be firm, the superstructure will stand. The success or failure of liberal education, the justification of its protection and encouragement by the government, and of its support by society, will be measured by its ability to minister to this great cause, to perform the necessary services, to make the required redeeming sacrifices.

## TOPICS FOR CLASS DISCUSSION

### § 1

In what ways are all educational institutions for the advantage of the public rather than of the individual?

How does the modern ideal of education differ from the old ideal?
What is the great purpose in attempting to educate all?

§ 2

Who are the real burden-bearers of modern civilization?
What is the purpose of increasing the training and the skill of an individual?
Why must all education be moral education?
Explain the difference between a Curie and a Fagin.
What so-called educated people are not educated in the highest sense of the word?
Why is humility an essential to progress?

§ 3

In what ways is modern industrial work narrowing for the individual?
What advantages did working men of the past have that working men of today do not have?
What is craftsmanship?
Why is cultural activity especially necessary today?
What makes the maintaining of ideals difficult in modern life?

§ 4

Why do the satisfactions of life arise from self-expression?
What are some of the compensations of modern industry?
Why should the liberally educated contribute to a better art of living?
What facts show that the fine arts are developing in the United States?
What forces tend to reduce provincialism?
In what field is there great opportunity for leadership?

§ 5

Why can the higher and better things of life neither be bought nor sold?
In what respects is civilization a gift?
How can we best possess the wonders of civilization?
How can we best maintain the wonders of civilization?
In what respects is the United States still incomplete?

§ 6

Does education unfit people for the ordinary tasks of life?
What are the causes of discontent?
Why do some people despise their work?
What attitude of mind will bring contentment?
In what respects is this a scientific age?

§ 7

What are some of the present tendencies of distribution?

§ 8

What advantages come from individual initiative?
Why do we need more spiritual development?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Make a definite statement about the purpose of a modern institution.

(b) Contrast the present with the past.

(c) Point out modern tendencies.

(d) Explain what the individual may do.

(e) Summarize by formulating a series of strongly emphatic antithetic sentences.

*Subjects*

1. Fair Play.
2. The Spirit of Hurry.
3. Interest in National Problems.
4. Making the America of the Future.
5. Improving the School.

# HOW SHOULD ORDINARY PEOPLE LOOK UPON SCIENCE?

## SCIENCE FROM THE SIDE-LINES

By EDWARD EMERY SLOSSON [1]

(1865– ) One of the most popular of all American scientific writers, Dr. Slosson has done much to interest people in the advance of scientific studies. For a time he taught chemistry in the University of Wyoming. Drawn into literary work by a natural love of writing, he became Literary Editor of *The Independent*, and Associate Professor in the Columbia school of Journalism. In 1920 he became Director of Science Service.

Among his works are: *Great American Universities; Major Prophets of Today; Six Major Prophets; Creative Chemistry; Easy Lessons in Einstein; The American Spirit in Education; Plots and Personalities; Chats on Science,* and *Sermons of a Chemist.*

### *§ 1. Is the scientific habit of mind common?*

Science is advancing more rapidly than ever and is more quickly applied to the needs of life. But the scientific habit of mind is not common or commonly respected. The material contributions of science to our comfort and luxury are accepted as a matter of course with little thought about the prolonged process of research that precedes the practical application.

Science is more than the father of invention. We can get from the reading of science not only new things to think about, but, what is more important, new ways of thinking about things.

[1] Reprinted by special permission of Edward E. Slosson.

*§ 2. What is the scientific habit of mind?*

Science is more than a wonder-worker. Wonders never cease, but we soon cease to wonder at them. Wonder is a fugitive emotion. A "nine-days' wonder" is the normal longevity, and there is no reason why it should live longer, for there are more profitable attitudes. Even when science surprises us by depriving some familiar thing of some attribute deemed essential we do not miss it long. We are quite accustomed to the idea of wireless telephones, smokeless powder, horseless trucks, voiceless drama, fatherless frogs, leartherless soles, strawless straws, tonsilless children, caffeineless coffee, seedless oranges, and typeless printing.

When a baby sees a strange object,—and to a baby all objects are strange,—he first opens his mouth and stares at it; next, he sticks out his finger and tries to touch it; third, he grabs it and tries to do something with it. These are the three stages through which persons and races pass in their attitude toward the unknown in nature: wonder, curiosity, utilization. Every new sentence in humanity's lesson-book begins with ! to be followed by ? and later perhaps by $.

Some persons and peoples remain always in the earliest infantile attitude of empty awe, and take pride in it. They do not even attempt to pass to the stage of idle curiosity, as does the normal child. From the open mouth to the open mind is often a long and toilsome progress in the history of the race. The ancient Athenians had passed from the "Oh!" stage to the "Why?" stage, but never reached the "What for?" stage. That is why they were overwhelmed by the barbarians, who did not know so much, but knew how to kill people quite as well.

In the earlier culture stages people are curious only about "curiosities." They are not interested in the ordinary. It is the "Wonders of Science" period in literature. The museums are jackdaw nests of pretty stones, queer shells, and outlandish trinkets. Crowds flock to the side-show tents to see the two-headed calf and the bearded lady. They may even go so

far as to wonder why the calf is bicephalous and the lady pogoniastic, but they do not even raise the more important question why most calves have only one head and most ladies no beard. They listen with eagerness to the tales of travelers, like Herodotus [2] and Mandeville,[3] who have been, or profess to have been, in remote regions. They are curious of all customs except their own, which, being customary, require no explanation. "Why do they act so?" they say of foreigners, but never, "Why do we act so?" though that is a question that they might more easily answer. Man began his study of the world with the more distant things. He gazed long at the stars before it occurred to him to look at the ground on which he stood, and longer yet before he tried to turn his attention inward to find out what was going on inside of his own head. Astronomy was well grown before geology was born, and psychology has only recently been admitted to the family of the sciences.

### *§ 3. What is the method of science?*

Ignorance is commonly referred to as "darkness," but it is not so easy as that would imply. The darkness of space offers no impediment to the penetration of light, but the human mind often opposes a specific resistance to the entrance of a new idea, especially, if it is a big idea that requires some rearrangement of the mental furniture before room can be found for it.

There are those who love darkness rather than light, not because their deeds are evil, but just because they like to sit around in the dark and tell ghost-stories to one another. They prefer mystery, where they can imagine whatever they wish, and they fear that science will

> Conquer all mysteries by rule and line,
> Empty the haunted air, and gnomèd mine,

[2] Herodotus (484–425 B.C.). A great Greek historian who travelled throughout most of the ancient world.

[3] Sir John Mandeville (about 1357). A name, probably fictitious, given as that of the author of a famous collection of narratives of travel in Europe, India, China, and Africa.

Unweave a rainbow, as it erewhile made
The tender-personed Lamia [4] melt into a shade.

The method of science is economy of thought. The aim of science is control of the future. A science arises from some human need, and returns to earth to satisfy some, often some other, human need. It may soar so high into the empyrean as to be out of our sight, but it always comes back in the course of time, bringing food, like Elijah's [5] ravens.

So do not believe a mathematician when he boasts that his newly discovered theorem is of no possible use to anybody. Before he knows it some mechanic will snatch it out of his hand and use it in the shops. No occupation seemed idler than the study of geometry of four dimensions when anybody could see that there were only three; yet now all of a sudden the symbols of the fourth dimension appear in astronomical and physical calculations, and are likely to get into chemistry and biology soon.

### *§ 4. What is the proper attitude toward science?*

One cannot, of course, become a scientist by merely reading science, however diligently and long. A scientist is one who makes science, not one who learns science. A novelist is one who writes novels, not one who reads them. A contortionist is one who makes contortions, not one who watches them. Every real scientist is expected to take part in the advancement of science, to go over the top at least once in his life; when he takes his Ph.D. degree, if never again. But of course the number of those who are in reserve or in training must always outnumber those at the front.

The highest reward of science, the secret satisfaction of standing where no mortal man has ever stood before, is rightly reserved to those who contribute most to its advance. The pure

[4] Lamia. The author quotes from a poem by John Keats (1795–1821). In that poem Lamia is described as a beautiful but dangerously evil feminine being. A philosopher named Apollonius causes her to "vanish into a shade."

[5] Elijah. A Hebrew prophet whose story is told in the Bible. When he hid by the brook Cherith the ravens brought him food.

thrill of primal discovery comes only to the explorer who first crosses the crest of the mountain-range that divides the unknown from the known. But if we cannot all feel that thrill to the full, we can at least catch a resonance of it in our own souls by reading about it, as we know something of how Balboa [6] felt when he stared at the Pacific from a peak in Darien, as well as how Keats [7] felt on first opening Chapman's Homer. The lives of explorers are always exciting whether they penetrate to the heart of Africa, like Livingstone,[8] or to the heart of the atom, like Bohr.[9]

At a base-ball game there may be five thousand spectators and only one man at the bat, but do not imagine he is the only one having any fun. He alone can feel the whack on the wood that tells him that he has made a three-base hit, but the five thousand participate by proxy in his pleasure, their muscles tense, and their pulses quicken.

There is also fun to be found in sitting on the side-lines of science and watching the international game. Those who are not musicians can get delight from music; those who are not architects, from architecture; those who are not cooks, from food. It is not necessary to be a scientist to get pleasure and profit from scientific researches. This is not a faculty confined to a few. It is common to all who have any capacity for intellectual enjoyment, and those who do not avail themselves of it are curtailing their opportunities for happiness. Appreciation of good music was supposed to be over the ears of the masses until the phonograph brought Beethoven [10] and Wagner [11] to every farm-house and tenement.

[6] Vasco Nuñez de Balboa (about 1475–1517). The Spanish explorer who, in 1513, discovered the Pacific Ocean.

[7] John Keats (1795–1821). An English poet noted for his admiration of sensuous beauty. One of his sonnets is "On First Looking into Chapman's Homer."

[8] David Livingstone (1813–1873). A great Scotch missionary and explorer, whose work opened equatorial Africa to civilization.

[9] Niels Bohr (1885– ). A Danish physicist; in 1922 winner of the Nobel Prize in Physics; an investigator of the structure of atoms.

[10] Ludwig von Beethoven (1770–1827). A German musician; one of the greatest of all composers.

[11] Richard Wagner (1813–1883). The composer of the greatest German operas: *Tannhaüser, Lohengrin, Parsifal,* etc.

Science, too, needs to be democratized and brought within reach of the many, not as a task forced upon children, but as a lifelong recreation. That is one difficulty with our excellent school system; it is so comprehensive that if you suggest to a person that he might find it interesting to study, say, botany or chemistry, he is apt to reply that he "had it" when he was a boy, implying that, like the mumps or measles, he could never catch it again. He does not realize that the sciences are making such rapid progress that even if it "took" well in the first place, the immunity would not last longer than ten years.

The investigator does not like to be bothered when he is busy any more than other people. If you lean over his shoulder and jog his elbow when he is viewing a chromosome [12] out of a cell with a Barber pipette,[13] he is apt to say: "Run away, child! You could not understand what I'm doing if I explained it to you." Doubtless you could not if he explained it to you in his own language. But somebody else who did understand what he was doing and who spoke your language could explain it to you in a way that would be very interesting. This translation of technical terminology into the vulgar tongue is quite another man's job,—no easy job at that,—and the few men of each generation who have the ability and opportunity to do original research of a high order ought not to be expected to take time off for such secondary work.

But the fact that scientists have been compelled to construct a trade language of their own is undoubtedly one reason why they are commonly misunderstood and disesteemed. It is hard not to feel that a foreigner who does not speak our language is a bit stupid or crazy. Then, too, our pride comes into play and constructs a defensive mechanism for us. Our subconscious self suggests to us to say, "Well, if he can't put it into plain English, I guess it does not amount to much, anyway." This is the time to be reminded of an observation by Quiller-Couch: [14]

[12] Chromosome. A microscopic segment of the nucleus of a cell.

[13] Barber pipette. A small, ingeniously made tube used in the study of cell structure.

[14] Sir Arthur Thomas Quiller-Couch (1863– ). An English novelist, poet and critic.

**I hold there is no surer sign of ill-breeding than to speak, even to feel, slightingly of any knowledge oneself does not happen to possess.**

### *§ 5. Why does science need interpretation?*

If there were only one language of science, the layman might learn it once for all in order to get access to the whole of its literature. But "science" is one of those abstract collective terms that get us into trouble. It would be safer always to speak of "the sciences" rather than of "science," since there are many of them and they are not all on speaking terms with one another. Corridor conversations at a session of the American Association for the Advancement of Science sound like a Balkan peace conference, for each is speaking in his own tongue. If a chemist gets by mistake into Section F, and hears a paper being read on "Ecdysis in the Teleostean Agriopus," the chances are that he does not understand any more of it than you or I would, and, between you and me, he is just as much bored by it, though he may grin and bear it, hoping that the biologist will happen in at Section C and hear his paper on "The Internal Strains of the Molecule of Cyclo-hexane-spiro-cyclopentane-dicarboxylic Acid." Just so in polite conversation you may see a person listening with flattering attention to an unintelligible tale in the hope that he may earn like courtesy when his turn comes. The scientific specialist requires the services of an interpreter as much as the layman, and he needs it more, for he has all he can do to keep up with the voluminous literature of his own subject; yet he must keep an eye out for what is going on in all other fields, even the most remote, for something may happen there that will throw light on his own problems.

Then, too, there is danger that the investigator may become so absorbed in his subject that he will lose sight of its wider aspects, its human interest, its practical possibilities, its relation to the world at large. If one keeps his eye too closely fixed to a microscope, or even a telescope, he is apt to become a trifle near-sighted. A botanist, for instance, may concentrate

his attention so exclusively upon questions of taxonomy [15] that it might be said of him

> A primrose by the river's brim
> Primula flava was to him,
> And it was nothing more.

### *§ 6. What is the value of "popular science"?*

The popularization of science does not mean falsification, but its translation from technical terms into ordinary language. Popular science need not be incorrect, but has to be somewhat indefinite. It differs from the exact sciences in being inexact. The scientific mind is set at too sharp a focus for ordinary use. The would-be popularizer is always confronted by the dilemma of comprehensible inaccuracy or incomprehensible accuracy, and the fun of his work lies mainly in the solution of that problem.

It is amusing to see that scientists are stricter with others than they are with themselves, though this is a common human failing. For instance, the bacteriologist is very insistent that the layman shall not confound bacilli and bacteria, but in the laboratory he himself calls them all alike "bugs." The electrician is particular that other people shall use volt and ampere properly, but he tells his assistant "to turn on the juice."

The humanist and the scientist may think they are quarreling when they are merely saying the same thing in different words. Take, for instance, the phenomenon known as "the vernal erethic diathesis" or, in other circles, as "spring's awakening":

In the spring a young man's fancy lightly turns to thoughts of love, is the way it is put by the poet Tennyson.

In the spring the chief activating gland of the kinetic system, the thyroid, shows a distinct enlargement.

is the way it is said by the scientist Crile.[16]

[15] Taxonomy. Scientific classification.

[16] George Washington Crile (1864– ). A distinguished American surgeon, who wrote on *The Origin and Nature of the Emotions.*

"Studies," said Lord Bacon,[17] "serve for delight, for ornament, and for ability." The kind of studies classed as natural sciences are, as he was the first clearly to point out, the most useful of all, and their pursuit gives to the mind the same delight as any other.

## TOPICS FOR CLASS DISCUSSION

### § 1

What is "The scientific habit of mind"?

What has science contributed to our comfort and luxury?

How did scientific contributions to comfort and luxury come into being?

### § 2

What are some of the wonders with which science has made us familiar? Add to the list given in the essay.

Explain the three great steps in the development of man's relation to nature.

Why did ancient Athens lose power?

Why is interest in the ordinary of more value than interest in the extraordinary?

Why is it noteworthy that astronomy developed somewhat early in history, geology much later, and psychology only in times nearer our own?

### § 3

Why do some people prefer mystery rather than fact?

How does science economize thought?

How does science control the future?

Why is all scientific knowledge well worth while?

### § 4

What is the difference between "making science" and "learning science"?

How can all people enjoy something of the thrill of the scentific explorer?

Why should interest in science be a life-long recreation?

Explain in full the meaning of the quotation from Quiller-Couch.

### § 5

Why do scientists use terms not commonly understood?

[17] Francis, Lord Bacon (1561–1626). A great English philosopher and essayist.

§ 6

Define "Popularization of science."

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Explain in what respects your subject has more significance than some people think.

(b) Illustrate your work throughout by referring to what is around you in daily life.

(c) Introduce something of humor.

(d) Explain how all people may take part in enjoying the subject concerning which you write.

(e) Employ one or two quotations.

*Subjects*

1. Gymnasium Work.
2. The Study of Mathematics.
3. The English Classics.
4. A Foreign Language.
5. Travel in Foreign Lands.

# WHY SHOULD PEOPLE CARRY ON BUSINESS?

## COMMERCIALISM RAMPANT

By EDWARD ALSWORTH ROSS

(1866– ) One of the leading American sociologists, Professor Ross has made many brilliant studies of American life. He taught in Indiana University, Cornell, Leland Stanford, Jr., and the University of Nebraska. Since 1906 he has taught in the University of Wisconsin. He writes frequently for periodicals.

Among his works are: *Social Control; The Foundations of Sociology; Sin and Society; Social Psychology; Changing America; The Old World in the New; What Is America?; The Social Trend, and Roads to Social Peace.*

### *§ 1. What values are non-economic?*

Cousin Jim was bragging of his prosperity since he had removed to this Northwestern mining town, but Lucy looked up from her sewing. "Yes," she said, "I know my husband makes twice as much here as he did in the old home. But then his rheumatism is worse, the altitude gets on our nerves, it is hard to raise flowers, the schools are not so good, we miss the sight of the peaks, and I can't visit father and mother so often."

Here you have the contrast between the commercial view and the human view. The man thinks the worth of existence is measured by the money one can lay out. The woman with her keen sense for reality knows that only a part of one's well-being comes that way. There are goods one cannot buy because they depend on general conditions. They are the *non-economic goods.*

A student of mine investigating agriculture in Mississippi

*By courtesy of Harlow, McDonald & Co., New York*

"The standard for judging a thing or an activity is not how much it fetches, but how much it adds to the worth of life."—Edward Alsworth Ross, p. 65

asked a farmer near the state capital, who had had great success in breeding fine milch cows, why he didn't run a dairy and double his income. "No," he replied, "I don't want to have a business that will tie me down so I can't hitch up and go off with my family to a barbecue now and then," Was this man a fool or a philosopher?

Those who are business men—and nothing more—slip easily into the fallacy of rating well-being by dollar income. What this type of man most longs for is not *welfare*, but *prosperity*. The wealth he habitually considers is bankable wealth. Values that are not pecuniary values strike him as moonshine. His ideal condition is high wages, big salaries and fat dividends; and any movement or policy that stands in the way of maximizing these "hurts business" and is anathema.

"Come out to the ward meeting to-night and help us push for purer city water," I said once to my neighbor, a young furniture merchant. "Can't spare the time," was the reply; "too busy hustling for business." When, three months later, his little daughter was convalescing from a long and expensive illness of typhoid fever, it may have dawned upon him that some things need attention besides business!

Such a man is the last to recognize that business, if its claims be pressed too relentlessly, may cut away big non-economic values, that there are business profits that cost ten times their worth of salubrity or quiet or natural beauty or civic conscience. He sees business made lively in his town by the "wide open" policy; he is blind to the ruin of boys and the wreck of homes. He deprecates the great "clean-up" movement in government. "Oh, yes, our house is dirty, to be sure, but then sweeping raises such a dust, and dust is disturbing to business!" He grumbles at the anti-smoke ordinance that obliges manufacturers to spend a hundred thousand dollars in suppressing smoke that would destroy a million dollars worth of comfort, and echoes the railroad president who says: "The smoke-laden air of every city is but a testimonial of the general prosperity of the country." He naturally sympathizes with the retort of the paper manufacturers to the cry for free paper: "If we could not have

newspapers of the present size, style and price, without driving out our paper industry, which alternative would be better for the country—a larger wage-fund or smaller papers?''

### *§ 2. Is commercialism selfishness, materialism, or something else?*

It is not a matter of *selfishness.* The commercialized man shows this bias when other men's profits—not his own profits—are at stake. Tell him of the forests of half a mountain state blighted by the arsenic fumes from giant smelters and he replies it would cut copper dividends to get rid of these fumes. To him the cost we impose on the railroads by obliging them to elevate their tracks is a tragic thing; but the racking anxiety of mothers who are obliged daily to send their children to school over grade crossings appeals to him not at all. Outside of office hours men of this type are as humane and public-spirited as other people. But their point of view makes them side with profits when humanity and public spirit stand in their way. They are victims of a fallacy.

Nor is commercialism the same thing as *materialism.* One need not be crass of soul to be smitten with this blindness. A man may take the demands of his business as the Voice from Sinai, yet lay out his profits in stained glass, in public libraries or in sending the Gospel to the heathen.

My point is that there is a psychology of business which hinders its victims from seeing things in their true proportions. This is the more serious because the commercial view is spreading and threatens to become our national way of thinking.

### *§ 3. Are business ideals in the ascendant?*

For, in sooth, business men are in the saddle. It is settled that no man who does not bear the O. K. of business men can ever be elected President. A candidate's trump card is the promise of a ''business'' administration. ''Success'' has come to mean the same as ''business success,'' that is, making money.

Often one hears "You can't run business on religious principles," but never "You can't run religion on business principles." The highest compliment you can pay a philanthropy, an educational scheme, or a missionary project is to pronounce it "business-like"; whereas a man is insulted if you pronounce his business "philanthropic," or "educational," or "missionary-like." We have a new moral type—the sheep in wolf's clothing—for the employer who provides rest-rooms and seats with backs for his working girls feels obliged to dissemble his humanity by pretending he does it "simply to augment output!"

Our school board must, of course, be a "business board," *i. e.*, one that bothers little with the problems of teaching the children, but knows how to keep teachers in their places and set the lowest bids on text books and coal. For a while it was considered fitting that such amiable visionaries as scholars should be picked and officered by a business man as university president. More and more the solid men of business are looked to to finance the philanthropies, support the churches, and endow the colleges; for beside their dollars how paltry look the nickels of the other sorts of successful men!

Among Americans business ideals are not held in check by the influence of a landed aristocracy. In most of the Old World the leading social class despises the trader's point of view and prides itself on appreciating things from the enjoyer's view point. The standard for judging a thing or an activity is not how much it fetches, but how much it adds to the worth of life. Since this aristocratic emphasis on living rather than on money-making leaches down through the general community, commercialism is in Europe more confined to the business class.

### *§ 4. Should business banish sentiment?*

The escape of business from the control of human sentiment and conscience has been aided by new forms of management. Most important enterprises are now organized as corporations, which means that the owners are not the same persons

as the managers. Of such there are reckoned sixty-seven hundred (exclusive of banking and insurance companies) with a capitalization of thirty-six billions. Every year sees the stockholders on whose behalf the enterprise is conducted more numerous, more scattered, more shepherded, by the big insiders, more ignorant of the business they draw dividends from. Then, as if to eliminate the personal element altogether, between the men who provide the money and the men who run the business there is interposed the financial institution in the form of savings bank, trust company or insurance company. Moreover, when the business passes out of personal or local hands and is offered in shares to the general investing public, the Big Men have carefully seen to it that the stock is watered to the limit, so that frequently nothing but the most avaricious, ruthless, and aggressive management can enable the stock to pay ordinary returns to the innocent investors.

Now, the manager under this system has invented a marvelous device for transmitting this remorseless pressure to the superintendents under him. This is the weekly cost statement. For example, the head of each lard room in a group of affiliated packing plants files at the office a statement from which can be figured the exact cost-per-unit of his output. This enables the management to compare a man's showing on a given week with the performance of his predecessors, with his own previous performance, and with the performance of the heads of other lard departments. If the comparison is in the least unfavorable to him, the superintendent is warned, and if his showing does not soon improve he loses his job. Such cost-checking keys up technical efficiency, but it also forces bosses to go to the limit in driving labor or deteriorating product for the sake of a dollar of gain.

The Pittsburgh Survey tells us how this device worked in the steel industry. "When a mill broke a record, the men who accomplished the feat were praised, . . . while the superintendents of other mills taunted their men with the disgrace of being beaten. This would rouse all the skilled men to greater activity, and another mill would establish a new record."

"They kept raising the pace until finally, when it had reached a very high point, the superintendent told them that, having demonstrated their ability to produce that much steel, it would thereafter be expected of them. Consequently, the system is well established to-day. Superintendent is pitted against superintendent, foremen against foremen, mill against mill." "In all the speeding up, superintendent and foremen are major factors. If one superintendent does not make good, some other can." The result of this system was thus deliberately summed up by the distinguished political economist in charge of the Pittsburgh investigation, before the assembled economists of America: "The mass of workers in the steel industry are driven as large numbers of laborers, whether slave or free, have scarcely before in human history been driven."

Seeing that such cross comparison of costs is a favorite means of the trust for leveling up efficiency in its various scattered plants, and seeing that there are seven great industrial trusts controlling over sixteen hundred plants and three hundred lesser trusts controlling over five thousand plants, it is clear that *a large and increasing part of the industry of the country is being driven ahead under this savage spur.*

Look, now, at some of the outcroppings of this business fallacy in our American life.

### *§ 5. Should we admire the "heroes of success?"*

If all the blessings are to be had for money and if nothing is to be had for nothing, we may well idolize those who put dollars into our pockets. So the man who pays the salaries and wages that keep many families is hailed as the chief public benefactor. We will grant him almost anything in the way of free site, free use of public property, bonus, tax exemption or tariff protection. If his refinery taints the air, if his chimneys smut the sky, if his waste poisons our streams, we tolerate it. For what if he should get cross and quit? Does he demand the right to hire and work as he pleases our children and young women? Quick, deny him nothing, he might sulk or move to another state! Does he object to those union pickets

on the street corner talking to his strike breakers? Then let our bluecoats sweep them out of the street. Human rights? Shucks!

Do we thus admire and coddle those whose dividends are in benefits, not cash? The daring surgeon who establishes a new operation, the bacteriologist who finds the serum for some virulent disease, the experimenter whose table shows the way to the conquest of the air, the plant-breeder who creates more luscious varieties of fruits, the civilizer of a tribe of savages, the translator of the Bible into a strange tongue, the founder of a great social settlement, the inventor of a better method of teaching the deaf—these, alas, are not the men "who do things." For they give blessings, mere blessings, not money!

### *§ 6. Should we exploit natural resources?*

Obsessed by the business fallacy, we placed, of course, no restriction on the exploitation of the public domain, the heritage of posterity, upon which alone can rest our hope of national permanence. What if our natural gas was riotously used up, and our petroleum, instead of being husbanded for our grandchildren, is being spread to the four corners of the earth as fast as commercial genius can do it! Posterity, when it contemplates the dry holes in the ground, can reflect that at least *we* had money to burn. What if fifty years will see an end to our anthracite! Didn't the gay patrons of New York restaurants swallow forty thousand quarts of champagne last New Year's Eve? What if, in our "hurry-up" mining, more coal is wasted than is used! Haven't we more and bigger millionaires than any other people? What if we are within sixty years of "Good-bye, iron ore!" Were there ever such hotels, such steam yachts, such alimonies as ours? On with the dance!

### *§ 7. How does commercialism affect life?*

No matter who may be hurt, the maximum of business seems to be "Full steam ahead!" Before the recent panic our railroads were killing annually in round numbers ten thousand

and hurting a hundred thousand. One trainman out of eight is injured during the year. Formerly one brakeman out of eighty was killed. Among our workers it is estimated that over half a million a year are killed or so maimed as to be partially or wholly incapitated for work. An inventor says, "If I produce a device to save time, I can sell it readily in twenty places, but if I offer an idea for saving life I cannot dispose of it at all." Safety appliances had to be forced on the railroads by law, and safety fenders are rarely provided for street cars save under compulsion. In Europe there are ten "museums of security," where safety appliances are exhibited in operation. For years government and societies there have been offering prizes to stimulate the invention of such devices. Compared with their partly humanized industry, our industry shows double the number of casualties it ought to show.

A packer was showing a prominent settlement worker about his plant. They entered an inner room with double doors and without windows or ventilation, the walls and ceiling dripping with moisture, where, in a temperature of 38°, fifteen young women were trimming hams. The temperature was carefully kept the same as that of the chilling-room from which the meat came and to which it was returned. "You see we waste nothing here," he said, "not even heat." "Nothing," she replied, "but the health of girls!"

### *§ 8. How does commercialism affect immigration?*

In thirty years there has been a great shifting in the sources of our immigration from Northwestern Europe to Southern and Eastern Europe. The newer immigrants are six to ten times as illiterate as the older. They come, most of them, from practical motives, and, thanks to cheaper ocean passage, from humbler strata. Members of stock and races that have been elbowed aside in the swayings of the mightier races, many of them have neither the mental capacity nor the stability of character of the West-European breeds.

Who wants this element? Not labor, whom it displaces. Not the farmers, who limit their families when they see the op-

portunities that ought to be reserved for posterity seized by aliens. Not the professional classes, with their abhorrence of dirt, disease and disorder. Not the fourteen millions already here, most of whom are anxious enough to close the door. Save a handful of distinguished humanitarians, nobody wants them but certain business men—the mine-owner, the mill-owner, the contractor, the railway people, the steamship companies. To give these gentlemen cheap labor or a full steerage, the race welfare has, so far, been unhesitatingly sacrificed.

### *§ 9. How does commercialism affect beauty and quiet?*

Speeding through the solemn wilderness traversed by the Canadian Pacific Railway, I once saw against a background of shaggy pines a colossal sign. "Use Scrubem's Tooth Powder." Had we passengers felt proper resentment, we would have avoided that tooth powder to the end of our days. But, idolators of "enterprise" that we are, we never think of boycotting those who fling their business in our faces at inopportune moments. In the city every accessible spot where the eye may wander, frantically proclaims the merits of somebody's pickles. At night giant illuminated letters notify you of a safety razor, flashing and vanishing lights tell of a hair tonic, or a beam of living light writes on the sky the name of somebody's malted milk! As you leave the city, you behold from the car window effigies of animals dotting the meadows and calling attention to a catsup or a toilet soap. Follow the country lane, the forest path or the trout brook, and you find fences, barns, trees and boulders shouting to you of pills, fly-screens and canned soup. All this shameless uglifying sells not a penny-worth more of goods and could easily be stopped. Why, then, should a man be allowed to violently seize and wrench my attention every time I step out of doors, to flash his wares into my brain with a sign, or blare them into my ear with a band? Simply because, with us, the business man's eagerness to sell his goods is a sacred passion, and nothing may stand in the way of its satisfaction

### *§ 10. How does commercialism affect political life?*

Municipal government is said to be the one great political failure of the American people. But is it? Is the rottenness in so many cities due to the will or the neglect of the citizen? A government that expresses the character of the masses is liable to be jingoistic, spread-eagle, noisy and wasteful. But when you find a government that is sordid, brutal and corrupt, it exists not *because* of the people, *but in spite of them*. . . .

But if these wicked city administrations do not represent the people, what then, do they represent? Why, business, especially certain kinds of business. Says Mr. Steffens, "My gropings into the misgovernment of cities have drawn me everywhere, but always, always out of politics into business. Business started the corruption of politics in Pittsburgh, upholds it in Philadelphia, boomed with it in Chicago, and withered with its reform. Here, then, is our guide out of the labyrinth. Not the political ring, but big business—that is the crux of the situation."

Now, it is not surprising that vice-caterers should corrupt the police and that franchise-seeking corporations should buy councilmen. But why should men in straight, clean business, decent respectable men, pillars of society, not hypocrites but good men who by their givings have demonstrated their interest in the welfare of their fellows, "go along" and be silent while their city is harried by a ravening pack of corruptionists? Is it not that "business" is a word to conjure with? Is it not that, so vital to the common welfare has it been supposed to be that enterprises should expand freely, that good men felt themselves justified in countenancing any situation demanded by Big Business?

### *§ 11. How does commercialism affect education?*

Our education is not commercialized, but is it not a fact that all the far-sighted educators are worrying lest this new and promising movement for industrial education be captured

by men with business ideals and become a device for supplying merchants and manufacturers with cheap labor skilled at the public expense?

### *§ 12. Are there remedies for bad conditions?*

I have shown that in unfettered business lurk certain bad tendencies which business men are slow to perceive and resist, and that, owing to a too-ready acceptance of the views of the commercial group, Americans frequently permit the sacrifice of a non-economic interest when it happens to stand in the path of Business.

What are the remedies?

Attack the business policy in its citadels—in Boards of Trade and Chambers of Commerce, in trade associations and trade journals. It has often been observed that in the United States commercial pursuits attract a larger share of the national ability than in other countries. For this reason one finds among American business men an unusual number of big, statesmanlike minds capable of grasping and applying the welfare idea, once it is presented to them.

Show the impolicy of the people accepting meekly the leadership of any single group. Once we were led by the clergy, then by the lawyers, then by the business men. Each group had failings of its own and misled the people sometimes into quicksands and waste places. Let the people harken a little less to commercial magnates and a little more to geologists, economists, physicians, teachers, and social workers.

Organize centers of resistance to the encroachments of the business interests. Associations such as the Consumers' League, the Immigration Restriction League, the Forestry Association, the Child Labor Committee, the Women's Trade Union League, the National Public Health Association, create sound public sentiment and focus it at the critical moment at the points where it can be most effective. If only philanthropists would provide adequate funds for their investigation and publicity work, these associations might stand more nearly on a footing with the greedy interests they are trying to balk.

Combat aggressions on the public welfare by creating public commissions provided with adequate funds, such as fish and game commissions, public health boards, pure food commissions, the Conservation Commission, and the Country Life Commission.

Finally, install permanent machinery in the form of a corps of trained factory inspectors, food inspectors, sanitary agents, health officers, forest rangers, and the like, animated with the professional spirit and devoting themselves to carrying out the settled purpose of the community, even after the community has ceased to think about the matter. Fear not lest Business will turn the tables on these regulators as soon as the public looks some other way.

For there forms in your true expert a conscience that insists on his really doing the work for which he draws the wage.

## TOPICS FOR CLASS DISCUSSION

### § 1

What should measure the worth of existence?
Name a number of non-economic goods.
Was the farmer referred to here a fool or a philosopher?
Why is it a fallacy to rate well-being by the dollar income?
What other income than the dollar income is possible?
What is the distinction between welfare and prosperity?
What is more important than business?
What place in a man's thinking should profits occupy?

### § 2

How does commercialism differ from materialism? Which is better? In what respects are both bad?

### § 3

What would result if the commercial view became our national view of life?
How can one succeed in other ways than business?
Should a business be educational, or philanthropic, or neither?
What point of view should govern a school board?
What is the opposite of the trader's point of view?
What is the proper basis for judging values?

### § 4

When is it good, and when is it bad, to banish sentiment from business?

Like the human body, an industrial society has its vital organs, the destruction of which paralyzes the whole organism. This becomes increasingly true as industry becomes more advanced and scientific. The destruction of a power-station may cause all the factories, trams, lights, and electric-trains of a district to cease working. This is merely an example of the universal law that what is more highly organized is more sensitive. It follows that lawlessness and destructiveness can do far more harm in an industrial community than they can where the methods of production are more primitive.

### *§ 3. How does industrialism affect government?*

As society grows organic, it is inevitable that government acquires more importance. The acts of individuals have more and more far-reaching effects upon others, and therefore require to be more and more controlled in the interests of the community. Hence a diminution of individual liberty and of what may be called the anarchic side of life, that is, the side in which a man merely follows his own whims. If this side of life is to be in any degree preserved under industrialism, special measures will have to be taken to that end.

Against the loss of liberty due to increase of government and organization, there is to be set a gain of liberty owing to the fact that the necessaries of life can be produced with less labor than in a pre-industrial society. The desires of an individual are subject to two kinds of restraint, namely, those due to the community and those due to material conditions. Industrialism, while it tends to increase the former, greatly diminishes the latter. The restraints imposed by material conditions are primarily those involved in warding off death. Most animals, owing to lack of foresight, die by starvation. Most human beings, owing to their possession of some slight degree of foresight, succeed in avoiding this form of death. But in a pre-industrial society they only succeed, unless they belong to the rich minority, by working hard almost all their lives in the production of food and other necessaries. This

work is in itself often irksome from its excessive amount, and is a complete obstacle to the realization of all desires for knowledge, beauty or enjoyment. Such desires, where industry is undeveloped, can only be indulged by the fortunate few, kings, priests, and nobles. But under industrialism the production of necessaries requires only a small part of the energies of the community, all the rest being set free for the production of either leisure or luxuries, including among luxuries education, science, literature, art, and warfare. Thus man is rendered freer by industrialism, since his bondage to nature is diminished; but each separate man may not be freer, since there is an increase in the pressure of the community upon the individual.

By diminishing man's bondage to nature, industrialism has rendered physically possible many things of great value which were only very partially possible in earlier stages. The mere business of keeping alive is shared by man with the lower animals, and does not raise him above their level in any important respect. What raises him above the level of the animals is his mental capacity, which has brought with it desires that are not merely material. When men are liberated from the pressure of the struggle to obtain food, they do not all sink into sloth and idleness; some remain active, but in the pursuit of knowledge or art or some other purely mental object. It is the work of these men that sheds luster on mankind as a whole. To have lived a certain number of years, consumed a certain amount of food, begotten a certain number of children similar to oneself, and then died, is not the utmost of which men are capable; yet, owing to the scant productivity of labor, it was, until lately, all that most men could hope to achieve. Now, so far as physical conditions are concerned, better possibilities exist; education and sufficient leisure could, if we chose, exist throughout the whole community, and the business of keeping alive could become an easy and unimportant part of our daily occupation.

What is called civilization may be defined as the pursuit of objects not biologically necessary for survival. It first arose through the introduction of agriculture in the fertile deltas of

great rivers, more particularly in Egypt and Babylonia. Everywhere else primitive agriculture exhausts the soil and compels frequent migrations, but this was not the case in the deltas. Here the surplus food produced by one man's labor above one man's needs was sufficient to make possible the creation of a small leisure class, and it was this small leisure class that invented writing, architecture, mathematics, astronomy, and other arts essential to all subsequent civilization. Although the class that could share in civilized pursuits increased with the improvement of agriculture and the growth of commerce, it remained unavoidably small, because labor was still not sufficiently productive to create the necessaries of life except by the whole work of most of the community. Now, though the arts and sciences remain a prerogative of the few, there is no good reason why this should be the case; it would be possible for every man and woman to have as great a share of them as he or she might desire. If every man and woman worked for four hours a day at necessary work, we could all have enough; and the leisure remaining after four hours' work is amply sufficient for even the most intensive cultivation of science or art.

A man who has some education is a more efficient worker than one who can neither read nor write; hence all industrial countries have adopted universal compulsory education. This would scarcely have been possible without industrialism, since the time of teachers and pupils could not easily have been spared from more immediately necessary work. With the coming of industrialism and the complicated processes that it introduces, universal education becomes both more possible and more obviously necessary; increase of education may therefore be taken as one of the inherent tendencies of industrialism.

### *§ 4. How does industrialism affect democracy?*

With universal education come other things of great importance. The first of these is political democracy, which is scarcely possible where the working-class is uneducated, and

scarcely avoidable where it is educated. By democracy I do not necessarily mean a parliamentary régime; the soviet system, as originally conceived, would have been quite compatible with democracy. What I mean by democracy is a system under which all ordinary men and women participate equally in fundamental political power, though exceptional people may be excluded for special reasons, such as endeavoring to upset by force the government desired by the majority. Interpreted in this wide sense, political democracy seems to be the system of government natural to an advanced industrial community, except in times of special stress, such as revolution or war.

Industrialism, as we have seen, diminishes the freedom of the individual in relation to the community, but increases the freedom of the community in relation to nature. That is to say, the actions of the individual, at any rate in the economic part of his life, become increasingly controlled by the actions of the community, or by some large organization such as a trust; but the actions of the community become less and less controlled by the primitive necessity of keeping alive. Hence individual passions, such as those which produce art and romance, tend to die out, while collective passions, such as those which produce war, sanitation, and elementary education, are liberated and strengthened. Each of these deserves separate consideration.

The decay of individual passions brings with it, first of all, a diminution of individuality. In a thoroughly industrialized community, such as the United States, there is little appreciable difference between one person and another; eccentricity is hated, and every man and woman endeavors to be as like his or her neighbors as possible. Their clothes, their houses, their household utensils, are all produced to standard pattern by the million, without any of those individual differences that characterize the products of handicrafts. And it seems that the men and women wish to assimilate themselves to the articles they use by forcing upon themselves the sameness of manufactured articles, as though the Creator himself had adopted industrial methods and were producing men and

women wholesale with the very latest machinery warranted to make each specimen up to sample.

In such an atmosphere, art and romance and individual affection cannot flourish, since they involve preservation of individuality in oneself and recognition of it in others. There are other reasons, also, why such things decay under industrialism as it has been practised hitherto, but there is one point connected with the decay of romance that belongs to our present topic. The instinct for romance, when it is denied an outlet in one's own life, seeks, as instincts will, a vicarious satisfaction in imagination. Hence the passion for sensational stories, melodramas, and murder cases. Every detail in the newspapers is eagerly devoured by men who dare not, in their own conduct, depart a hair's-breadth from respectable rectitude, for fear of losing their jobs. At the outbreak of war the delight of many of those who expect to be noncombatants has the same source: the gladiatorial show relieves the deadly monotony of the office or the factory even better than a football match or a horse-race. And in spite of all knowledge to the contrary, non-combatants persist in imagining modern war on the Homeric pattern, as an affair of individual bravery and initiative; for the dreary mechanistic mass-action that constitutes the actual operations affords no outlet to the starved instinct for individual romance. This same boredom and desire for excitement does much to increase the fierceness of revolutionary movements and to produce the preference for revolution as against more gradual and less sensational methods.

### *§ 5. How does industrialism affect family life?*

One of the most important effects of industrialism is the break-up of the family resulting from the employment of women. The employment of women has two effects: on the one hand it makes them economically independent of men, so that they cease to be subject to husbands; on the other hand it makes it difficult for them to bring up their children themselves. The tradition of the monogamic family is so strong

in all the chief industrial countries that the effect of industrialism on the family has taken a long time to show itself. Even now it has hardly begun in America; but throughout Europe the process of disintegration, which had already begun, has been enormously accelerated by the war, owing to the ease with which women found employment in government offices, in munition works, or on the land. Experience has shown that the average woman will not submit to the restraints of the old-fashioned marriage when she can be economically independent. For the moment the restraints and concealments imposed by the upholders of traditional morality have somewhat obscured the extent of the change thus brought about. But the change will grow greater with time, since it belongs to the inherent tendencies of industrialism. In a pre-industrial community, rich men held their wives as property, while poor men made them coöperators in their work. Peasant women do much of the hard work of agriculture, and working-class women have hitherto had their time fully taken up with household work and the rearing of children. In this way, whether in town or country, the family formed an economic unit.

But when the woman goes out to industrial work like her husband, and the children spend most of their day at school, the economic tie between husband and wife is enormously weakened. It is probable that with the growth of industrialism the practice of eating in public eating-houses will increase and housework will be reduced to a minimum. The children will have first their midday meal, and then all meals, at school; thus the peculiar work that has hitherto been done by wives will grow less and less. The family has been hitherto a refuge of privacy, where it was possible to escape from the state, and even, to a certain extent, from public opinion. A man with unusual tastes or opinions could bring up his children with a view to their sharing his peculiarities; but this must cease when the state takes over the education of children and, as it must ultimately do, the whole economic burden of their maintenance. Thus the break-up of the family must increase the tendency of uniformity throughout the population,

and weaken all those individual traits which cannot grow or flourish in a life lived wholly in public.

### *§ 6. How does industrialism affect the higher life?*

There is one other tendency which has hitherto been very strong in industrialism. I mean the tendency to value things for their uses rather than for their intrinsic worth. The essence of industrialism, as we saw, is an extension of the practice of making tools. In an industrial community the great majority of the population are not making consumable commodities, but only machines and appliances by means of which others can make consumable commodities. This leads men to become utilitarian rather than artistic, since their product has not in itself any direct human value. The man who makes a railway is regarded as more important than the man who visits his friends by traveling on it, although the purpose of the railway is to be traveled on. The man who reads a book is thought to be wasting his time, whereas the man who makes the paper, the man who sets the type, the man who does the binding, and the librarian who catalogs it, are all regarded as performing valuable functions. The journey from means to end is so long, and the distinctive merits of industrialism are so exclusively concerned with means, that people lose sight of the end altogether and come to think more production the only thing that is of importance. Quantity is valued more than quality, and mechanism more than its uses.

This reason, as well as the one previously mentioned, accounts for the decay of art and romance under industrialism. But the utilitarian tendency of industrialized thought goes deeper than the decay of art and romance; it upsets men's dreams of a better world, and their whole conception of the springs of action. It has come to be thought that the important part of a man's life is the economic part, because this is the part concerned with production and utilities. It is true that, at present, the economic part needs our thought, because it is diseased; just as, when a man's leg is broken, it is temporarily the most important part of his body. But when it is

healed and he can walk on it, he forgets about it. So it ought to be with the economic part of life; we ought to be able to use it without having to think of it all day long. The bodily needs of all could be supplied as a matter of course by means of a few hours of daily labor on the part of every man and woman in the community. But it should be the remaining hours that would be regarded as important—hours that could be devoted to enjoyment or art or study, to affection and woodlands and sunshine in green fields. The mechanistic utopian is unable to value these things: he sees in his dreams a world where goods are produced more and more easily and are distributed with impartial justice to workers too tired and bored to know how to enjoy them. What men are to do with leisure he neither knows nor cares; presumably they are to sleep till the time for work comes round again.

This utilitarianizing of men's outlook is, I believe, not inseparable from industrialism, but due to the fact that its growth had been dominated by commercialism and competition. I wish to warn the advocates of economic reconstruction against the danger of adopting the vices of their opponents by regarding man as a tool for producing goods rather than goods as a subordinate necessity for liberating the non-material side of human life. Man's true life does not consist in the business of filling his belly and clothing his body, but in the art and thought and love, in the creation and contemplation of beauty, and in the scientific understanding of the world. If the world is to be regenerated, it is in these things, not only in material goods, that all must be enabled to participate.

## TOPICS FOR CLASS DISCUSSION

### § 1

Define "industrialism."
What led to our present industrial attainment?
How does industrialism save labor?

### § 2

How does industrialism make society organic?
Point out differences between primitive life and industrial life.
Why are all people in modern society inter-dependent?

Why is lawlessness in a highly organized society more dangerous than lawlessness in a primitive society?

§ 3

How does industrialism affect individual liberty?
How does industrialism aid the higher activities?
Define "civilization."
Under what circumstances did civilization develop?
If one were to work only four hours a day how should he employ the rest of his time?
How does industrialism affect education?

§ 4

Why does industrialism advance democracy?
How does industrialism affect art and romance?
How does industrialism affect collective passions?
How does industrialism affect individualism and craftsmanship?
How does industrialism affect sensationalism?

§ 5

How does industrialism affect family life?

§ 6

How does industrialism affect judgment of value?
Which is of more value, quantity or quality; mechanism or the use of mechanism?
How important is the economic part of a man's life?
In what does true life consist?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Make a full definition of your subject.

(b) Point out, one by one, and explain in full, half a dozen ways in which changes are taking place.

(c) Conclude your work by consideration of the highest values.

*Subjects*

1. The Use of Roads.
2. American Homes.
3. Weapons.
4. Modern Charity.
5. Modern Warfare.

# WHAT IDEALS ARE ESSENTIAL TO THE MAINTENANCE OF THE AMERICAN FORM OF GOVERNMENT?

## THE PRESERVATION OF AMERICAN IDEALS[1]

By ELIHU ROOT

(1845– ) As Secretary of War, Secretary of State, United States Senator, and Chief Counsel for the United States before the Hague Tribunal, Mr. Root showed brilliant political ability of the highest order. As the practical maker of a constitution and laws for the Philippine Islands, as a member of the Alaska Boundary Tribunal, as the strong advocate of arbitration treaties with many countries, and as an organizer of the Permanent Court at the Hague, Mr. Root performed invaluable services for civilization. For his work in bringing peace to the Philippine Islands and to Cuba, and in carrying on negotiations with Japan, he was, in 1910, awarded the Nobel Peace Prize. Throughout a long life Mr. Root has given himself earnestly to public affairs.

Among his published works are: *Addresses on Government and Citizenship; The Military and Colonial Policy of the United States; Latin America and the United States; Men and Policies; Experiments in Government and the Essentials of the Constitution.*

### *§ 1. What has brought about our present prosperity?*

It has been my fortune for the last few years to study very closely the methods and the fortunes of many republics, of many peoples who have been living under laws formed with the same apparent and ostensible purpose as our own laws; of some people living under constitutions formed upon the

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model of our own; and to see misrule, lack of confidence, stagnation of all material enterprise, a lack of progress in spiritual things as well as material things; to study the reasons why these peoples fail to realize the blessings that we have enjoyed. The prosperity that we have does not come of itself. The enormous increase of wealth which has made possible the great things done by our country in our lifetime, has not come of itself. These things have come because we have had a people who were willing to submit themselves to the control of law; a people who, whatever were their individual interests at the time, whatever were the motives that actuated them at the time, whatever they were interested in at the time, have under it all held up consciously or unconsciously the rule of law, the dominion of justice, the interests of human liberty, the open pathway to individual opportunity as superior to all things else. It has been because the great body of American people have held close to the principles established and illustrated and enforced by the men whom we celebrate today, that we are great and prosperous and powerful in the world. And it has been because a great multitude of men in America have individually and personally promoted these principles, and still hold dear within our own individual money-making and property-accumulating, pleasure-loving instincts, the principles of liberty and justice, that we are the great people that we are. I said these things had not come of themselves, and they do not continue of themselves. Our prosperity depends upon our continuing the principles that underlie it. Each one of us (though he may not attain to fame and distinction and power) is contributing his share towards the prosperity of today. And more than that, each one of us is responsible for the continuance of this government of law and liberty which we hope to hand down to our children and to our children's children; and it is because of the conscious or unconscious comradeship and fellowship in the promotion of the rule of justice and liberty and law of freedom upon earth, that we are here good friends together tonight. I am just old enough to remember as a boy in the days before the Civil War how the speeches of our Fourth of July orators rang

false, and the talk about the flag and the spreading of the eagle was laughed at and derided until the day came when the flag, the emblem of American sovereignty, acquired a new meaning, and to the faces that laughed came serious and deep determination to maintain the government that gave us so much. The days may come again when these emblems of sovereignty will mean little. Be it our task to see that these days are far distant; not by services which gain public applause,—that means little, it is of no worth when the end comes; but by each man's doing his part to perpetuate institutions that give us what we have and make us what we are. In this great country which received between the census of 1850 and the census of 1900 over 17,000,000 of immigrants from the other side of the Atlantic, over 17,000,000 of men who knew little or nothing of the meaning of American freedom and American law; in this great country, so many millions of whose inhabitants are far removed from the centers of thought and influence, the active, earnest effort of every true American who loves his country, who wishes for his children and his children's children the liberty and justice and opportunity he has enjoyed, is due from the beginning to the end of this life.

### *§ 2. What spirit is essential for continued prosperity?*

Within the last few days the world has been startled to admiration by the wonderful dash of the Japanese torpedo fleet. Two lessons we may learn from that. One is that confidence in mere bigness, confidence in the power of numbers and extent of territory, confidence in enormous wealth and old traditions, is ill placed when in the swiftly changing affairs of man a strong and vigorous assailant attacks the citadel which seemed secure. And the other is that a supreme possession of a country is the devotion of its sons. The reason why the little Japanese torpedo boats were able to destroy the power of great Russia on the sea, was that the Japanese hold the love of country, the ideal of the state, to a degree that has never been equalled since the days when Rome conquered

the world. I remember well when all the world was watching the fate of the beleaguered legations in Pekin, when the rescue from the crowding millions of China who had gathered about them seemed hopeless, a little band, inadequate in numbers, pressing towards the capital of China, met the strong defences of Tien-tsin; and when the little force of English and Japanese and Americans assailed that city, a little Japanese swam the moat and placed a mine against the gate and cheerfully blew it up—blew up the gate and blew himself into that heaven where the Japanese go. He went to his death, not with desperation, not merely with stern determination and willingness to sacrifice his life for his country, but he went gladly and joyously, happy if by his poor, single life he could advance the fortunes of his beloved Japan. That is the kind of patriotism that makes nations great, and it was that spirit that in a day destroyed the sea power of proud Russia. In all our material wealth, in all the selfishness and luxury of these modern days, be it our work to promote among the people of America that spirit of patriotism, the love of country which holds gold as nothing for the country's sake.

Some one did me the honor not long ago to speak of me as an optimist. I hope I am. I deem pessimism little short of treason. An optimist? Yes. Because I believe in my country. It is not the incidents of life that are significant. In all the history of this imperfect and erring world there will be unfortunate, sad, and deplorable incidents. Men will go wrong. Love of gain, ambition, will turn aside public servants from their duty. It is not the incidents of life, it is the tendency of life that we are to regard. How sets the current? Are we moving toward the goal to high ideals? Are we swinging back from them? That is the important question. The play of the waves tells little. The breaking of successive rolling breakers upon the shore tells us nothing of whether the tide is rising or falling. No matter which way the wave is rolling, does the tide, the great tide of public morality, the great tide of public confidence, set towards our high ideals? And, marking the course of human affairs on this side of the Atlantic, not comparing what we are and what we do with some ideal standard

of perfection, but comparing them with what we were and what we have done in the past, we are to gather the answer to the supreme question—comparing weak and imperfect men of today with weak and imperfect men of the century past.

*§ 3. Does our national life show evidences of strength?*

If you will study our history and the lives of our great men, if you will read the records of the first Congress and the first Administration, you will find that there has been steady and uninterrupted progress along the upward pathway to American ideals. You will find that the newspapers of today, even the yellow journals, bad as they are, are not so bad as those that maligned Washington. You will find that the evils in public life, which are the objects of criticism and of abhorrence by the good people of America today, are the things which we passed without comment a half century ago; and the things which were the objects of criticism and abhorrence half a century ago were the things which passed without comment a half century before that. The very things which we criticize, the very denunciations of public life today, are evidence of an awakened conscience and advanced morality, because we are criticizing the things that but a few years since were not considered reprehensible, or, if they were, did not rise to the dignity of public attention.

I believe that there has been no time when the public morality of America was purer or better than it is today; that there never has been a time when the conscience of America has been so sensitive in the rules which it has applied to the conduct of public men; that there has been no time when public servants responded to a higher standard of obligation in their representations of the people both in the executive and in legislative life than today. The tendency is rising; the tide sets in the right direction. And how great is the prospect. How noble and elevating are the possibilities of the future. Going through our periods of isolation, passing beyond the time of selfishness when we were making our government for ourselves and thinking only of our own interests, there is

opening before us the vista of missionary life. I have always thought there there was in the first French Republic an element of nobility never before equalled in human history. Misguided as they often were, untrained as they were in application to the good and noble principles which they professed, still the men of the first French Republic believed in the principles of liberty, equality, and fraternity, and they were filled with a noble enthusiasm to carry these principles throughout the earth, as the old missionaries carried the cross through heathen lands. If we believe what we say; if we believe that the free institutions under which we live are adapted to lift up the masses of mankind out of the hard and degraded conditions under which they have lived in all human history; if we believe that the liberty and justice that prevail under this flag of ours are competent to bless mankind and bring in a day of loftier and happier life for all the world, there opens before us now the opportunity to testify to our belief.

### *§ 4. How is the United States influencing the world?*

One step we have made in teaching Cuba how to govern herself and starting her under her single star, that represents the aspirations and the struggles of so many a year of sacrifice and of danger. Another step we are making now in trying to train the people of the Philippine Islands in the first lessons of ordered liberty and to teach them how to govern themselves with justice and respect for law. Another lies before us: to show in the Isthmus, to the people of Central and South America, the true conception of liberty. Not the liberty under which each man is to grasp all he can of government and government revenues. Not the liberty of constant rebellion and revolution, but the liberty of order and law, the liberty of individual opportunity and regulated power. I believe that the events which will culminate in the ratification of the treaty giving us the right to construct a canal across the Isthmus will result in setting for the people of South America a standard of good government, and respect for law, for the practical application of the principles of liberty and

justice of which they have had no knowledge before: and that the American people will carry to the people of all those southern countries blessings which will come back to us a thousand fold in our own happiness and our own prosperity.

### *§ 5. What must the United States do to continue great?*

And for all this, it is not the success of today's speculation, it is not the building of more palaces and more public buildings, it is not the accumulation of power, it is not honor and glory among foreign nations; it is the preservation among the people of the United States of the ideals that have made us what we are. All that has made our prosperity is the confidence, the security, the safety, of American institutions. All that will make the prosperity of our children, all that will make possible the continued progress of this greatest instrumentality since the dawn of history for human good, is the preservation of the ideals of individual liberty and equal justice. No man can fail to do his part toward preserving this among his fellow men in America and not be false to his children, false to his own higher interests, false to his country.

### TOPICS FOR CLASS DISCUSSION

#### § 1

Do laws make good government?

What are the essentials for good government?

What is the difference between progress in spiritual things, and progress in material things?

What are the causes of our prosperity as a nation?

Why do not all people submit themselves to the rule of law?

In what way does the rule of law increase individual opportunity?

How important is the work of every individual in making a country prosperous?

#### § 2

Why is it unwise to place confidence in mere bigness and in numbers?

Why is the devotion of its sons the supreme possession of a country?

Why is pessimism little short of treason?

What is the distinction between the incidents of life and the tendencies of life?

Why are the tendencies of life supremely important?

What are some of the present tendencies of life in the United States?

Is the United States now moving toward as high ideals as it did in the past?

§ 3

Is the tone of American life, as reflected in modern newspapers, and in modern public life, as high as it was in the past?

In what ways should every citizen be a missionary for his country?

§ 4

What is the highest type of liberty?

What makes a nation great?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Make a definite statement concerning the cause of some public good.

(b) Explain how individual work aids in accomplishing good purposes.

(c) Explain how we may continue to succeed in accomplishing good results.

(d) Close by strongly emphasizing the principal thought.

*Subjects*

1. Public Education in the United States.
2. The spirit of Patriotism.
3. The Honor of the School.
4. Respect for Law and Order.
5. The Beauty of Streets and Highways.

# HOW SHOULD WE REGULATE IMMIGRATION?

## A SENSIBLE IMMIGRATION POLICY

By GLENN FRANK [1]

(1887– ) As Editor of and contributor to *The Century Magazine* Glenn Frank showed unusual comprehension of great public problems. As a public lecturer he has exerted strong influence in molding opinion. In 1925 he became President of the University of Wisconsin.

Among his works are *The Politics of Industry*, and *An American Looks at His World.*

### *§ 1. How old is American anti-foreign feeling?*

An H. G. Wells [2] might write an "Outline of American History" in terms of the waves of "nativism" or anti-foreign feeling that have periodically swept over the American mind. We are today at the crest of one of these waves. We are in the midst of a crusade against the foreigner. This crusade is expressing itself in various fields and in varied ways, in Ku-Kluxism, in the new passion of the Nordics,[3] who, by self-appointment, have become "the chosen people," with a divine commission to play the rôle of racial Mussolini [4] to the planet, in the almost immodest Americanism of the professional patriot, in a social reaction that needs a bogy with which to scare the electorate into its camp, in a political strategy that needs an emotional issue to distract attention from the oily naughtiness of certain Nordic politicians, and in our legitimately serious discussion of our immigration policy.

[1] Reprinted by special permission of Glenn Frank.

[2] Herbert George Wells (1866– ). A distinguished English novelist, author of *An Outline of History.*

[3] Nordics. The races of northern Europe.

[4] Benito Mussolini (1883– ). Premier of Italy; a man whose influence is felt in every side of Italian life.

The most superficial excursion into the history of anti-foreign feeling in the United States shows that all the arguments and all the catchwords that are doing service today in our anti-foreigner crusade were in vivid use by Americans at least a hundred and seventy-five years ago.

As Professor Edwin R. A. Seligman [5] pointed out in an address before a recent meeting of the Academy of Political Science, Benjamin Franklin,[6] in his "Observations on the Increase of Mankind," wrote in 1751: "Why should the Palatine [7] boors he suffered to swarm into our settlements and by herding together establish their language and manners to the exclusion of ours? Why should Pennsylvania, founded by England, become a colony of aliens, who will shortly be so numerous as to Germanize us instead of our Anglifying them?"

In 1782, Thomas Jefferson,[8] in his "Notes on Virginia," says of immigrants: "They will bring with them the principles of the governments they leaves, imbibed in their early youth; or, if able to throw them off, it will be in exchange for an unbounded licentiousness, passing, as is usual, from one extreme to another. It would be a miracle were they to stop precisely at the point of temperate liberty." And years later Jefferson asks "whether it is desirable for us to receive the dissolute and demoralized handicraftsmen of the old cities of Europe."

To-day we are likely to assume that immigration became a thorny problem only when migrations from the South and East of Europe set in. But, as Professor Seligman indicates in the address from which I am quoting, almost a hundred years ago Americans were crying for protection from English and Irish immigrants. In 1837 an anonymous American, signing

[5] Edwin R. A. Seligman (1861– ). Professor of Political Economy and Finance, Columbia University.

[6] Benjamin Franklin (1706–1790). A distinguished American statesman, scientist and philosopher.

[7] Palatine. A part of Germany west of the Rhine; a region from which many people emigrated to Pennsylvania in the eighteenth century.

[8] Thomas Jefferson (1743–1826). Writer of the Declaration of Independence, and third President of the United States.

himself "A Native," states in a letter to the Mayor of the City of New York that "Even the English if they are more tasteful than the Irish can never deviate from the precise customs of their country." From 1830 to 1840, a period that saw riots against foreigners in the streets of New York, Boston, and Cincinnati, the anti-foreign feeling in America was directed against the English, the Irish, and the Germans. And virtually all of the arguments and catchwords now being used by the Nordic apologists against immigrants from the South and East of Europe were then used against those Nordic stocks to which much of the current discussion looks back longingly as the ideal source of immigrants.

### *§ 2. What immigration policies have been proposed?*

It is desirable to have clearly in mind the various immigration policies that have been proposed during our history. These may, I think, be accurately classified under five types of policy, which we may conveniently call the open door, the closed door, the swinging door, the door ajar, and the guarded door. I want simply to sketch briefly these proposed policies in turn.

*The open door,* by which is meant a policy permitting any and all who desire to come to the United States from any quarter of the globe to come without let or hindrance. Few, if any, Americans would seriously suggest such a policy as possible at the present time.

*The closed door,* by which is meant a policy of complete exclusion. The impossibility of a policy of permitting no immigration whatever is so obvious that it need not be discussed.

*The swinging door,* by which is meant a policy under which we should allow very free, if not wholly unrestricted, immigration for a period of years and then exclude all immigrants until we had thoroughly assimilated the blood and culture of those we had let in, as one eats breakfast at eight and allows his digestive system five hours in which to do its work before going to lunch at one. The narrow basis of analysis upon which such a policy rests and the obvious difficulties that would be

encountered in its operation permit us to pass it with a few sentences.

*The door ajar,* by which is meant the sort of policy that adopts an arbitrary basis of calculation, such as the census of 1890, and an arbitrary percentage, such as two per cent. There are several aspects of such a policy that lie open to serious criticism, but I desire to emphasize only the fact that it is inadequate as a permanent policy because it is arbitrary and mechanical. If we had arrived at a final notion of what Americanism is and what we want it to become, and if we could invent an infallibly accurate meter that would tell us exactly when an immigrant is assimilated and record accurately the point at which our machinery and processes of assimilation break down, such a mathematical determination of the question might be possible. I submit, however, that we have yet to round out and enrich our conception of Americanism, and that we cannot yet, save by guesswork, say that we can assimilate two per cent., but cannot assimilate three per cent., of any given number.

*The guarded door,* by which is meant a truly scientific regulation of immigration. Every sort of guard is to-day bidding for control of Ellis Island.[9] Sentimental humanitarianism long held the post. Racial dogmatism is asking that the keys be placed in its hands. A perverted nationalism wants to write the rules of entry. There is only one applicant for the job who has unassailable references, and that applicant is scientific statesmanship.

### *§ 3. How can we regulate immigration scientifically?*

Under a scientific regulation of immigration we shall, of course, select the sort of immigrants that will, in our judgment, help rather than hinder the building of a superior social order on this continent. Speaking broadly, we have all the people we need in the United States. The open spaces are filling up. If we are to build for the benefit of our children

[9] Ellis Island. A small island in New York Harbor, used as an immigrant station.

and of the rest of the world a superior social order, we should not be in a hurry to make population press hard against food supply. The task ahead of us calls, as some one has phrased it, for the "skim" of the earth rather than for the "scum" of earth. Therefore we must select our immigrants.

In selecting them we must scrutinize carefully the motives of migration. The quality of immigrants varies with the motives that inspire their migration. The religious motive is likely to give a good immigrant, equipped with a stern sense of conscience and duty that is not a bad ingredient in a social order. The political motive has, in the past, given us good immigrants, but we must recognize that most of the world has caught up with the democracy we were pioneers in preaching and that much of the justification for the asylum-for-the-oppressed theory of America has disappeared. The economic motive is, perhaps, the poorest credential for an immigrant. In earlier days, when men came to carve a permanent home out of this unsubdued land, the economic motive gave us adventurous immigrants, men of valor and vision. But to-day the economic motive gives us largely unskilled labor in search of quick returns in high wages. The ease of migration to-day means a lower type of immigrant.

And we must, I think, select our immigrants upon the basis of their individual fitness for participation in our national life rather than upon any arbitrary racial classification. I do not dispute the fact that races have differing endowments of blood and culture. I do not dispute the fact that the promiscuous interbreeding of races makes a coherent and creative national life next to impossible. But for us the die has been cast. Whether we regard it as a subtle poison or the elixir of life, foreign blood is in the veins of our national life. We are already a medley of peoples. We face a problem of social procedure as well as a problem of biology and anthropology. We cannot tear apart the racial strands of our national life, make outcasts of all but our own Nordic folk, and proceed to breed back to a one-race America. That way lies an ugly century of race hatred, social bigotry, and organized intolerance, with the spirit of the Nordics poisoned in the process. It seems to

me, therefore, that we must decide what qualities this national experiment of ours calls for in its citizens, and then set about perfecting ways and means of judging whether or not prospective immigrants have those qualities. As the mental tests are perfected, we shall find them among the instruments of our selection. We shall evolve a method for getting the family background of prospective immigrants. We are only beginning to explore the possibilities of the science of human measurement. A truly selective immigration policy can come into effective operation only as fast as this science develops. If we Nordics are as certain of our superior qualities as our more ardent press agents assert, we need have no fear that we shall not fare well in a scientific selective process administered by ourselves.

Scientific statesmanship will not leave the number of immigrants to be determined as a by-product of the competing strategies of employers and labor leaders, but will determine that issue in the light of a far-sighted program for the economic development of the United States. It has been well said that a "shortage of labor" does not always mean a "shortage of laborers." As long as the problem of unemployment has not been solved, or as nearly solved as may be humanely possible, we have no right to meet what may be technically called "a shortage of labor" by calling in immigrant laborers. In the intensive development of the American social and economic order for the next half-century we shall need leaders more than we shall need laborers. We must select out of the mass of men and women who would like to come to the United States those strains of blood and culture that are most likely to produce leadership. As yet we are mere babes in the matter of knowing how to go about the job of selection, but the fact that it is a difficult and challenging process does not justify our falling back permanently upon the lazy method of rigid racial classification and mathematical percentages.

Then, too, scientific statesmanship will see to it that those who come to us are wisely fitted into our national life. Immigration challenges us to a vast national adventure in vocational guidance. There is nothing but trouble ahead for us if

we go on importing low-class laborers to do "the dirty work" of the country on the theory that "good Americans" will not do it. Half a century of that sort of policy gives the lie to all our talk about the dignity of labor. A scientific social order will not recognize any work as "dirty" work. The national organization of information and guidance will enable us to prevent the congestion of immigrants in cities and will in time give back to all work its inherent dignity.

### *§ 4. What is creative Americanization?*

And, finally, scientific statesmanship will give us a realistic and creative notion of Americanization. It will invest this attempt of ours to build a superior social order with a richness of meaning that will force us to see that Americanization is something more than saluting the Goddess of Liberty, learning the English language, memorizing the Constitution, and forgetting one's racial and cultural heritage. Under scientific statesmanship Americanization will not be something we "do to the immigrant," but the whole going process of American life. Americanization will be a national adventure in which we shall invite the immigrant to coöperate, not a specific course of treatment to which we ask the immigrant to submit in classrooms. Most of the things that now go by the name of Americanization will be taken for granted as obvious means to an end; they will not receive the major emphasis they do today. Under scientific statesmanship we shall not act as the frightened guardians of "institutions" which must be forever "protected" against assault; we shall act as the directors of a living human experiment in nation-building, an experiment in which the abundant vitality and authentic vision of the people will readjust old institutions and create new ones better to serve the changing needs and better to express the growing spirit of America. Under such statesmanship the immigrant will not be made to feel that he is faced with the doctrinal test of a static political creed; he will be made to feel that he is receiving the inspiring opportunity to share in the creative task of building a new and superior social order. As

any good modern teacher does in the classroom, we shall rule the immigrant by the awakening of his interest rather than by the imposition of arbitrary discipline.

The hour for very severe restriction on immigration has come, but let us so administer restriction that our policy shall make for the moral and spiritual unity of America, not for an America split asunder by the warring hatreds of mutually suspicious and intolerant racial groups.

## TOPICS FOR CLASS DISCUSSION

### § 1

What are some reasons for anti-foreign feeling?
What is a professional patriot?
How long has anti-foreign feeling existed in the United States?
Did the "Palatine boors" Germanize Pennsylvania?
Did the course of time justify Jefferson's fears of the immigrants of his day?
Against whom was early anti-foreign feeling directed?

### § 2

What is your belief concerning the "Open Door" policy?
How would the "Closed Door" policy affect the United States?
Should the United States adopt the "Swinging Door" policy?
What is the "Door Ajar" policy?
How would the "Door Ajar" policy affect the United States?
What prevents the adoption of the "Door Ajar" policy?
Would the "Door Ajar" policy be adequate for all time?
Define the term, "assimilating an immigrant."
Ellis Island. A small island in New York Harbor, used as an immigrant station.
Define the following: "sentimental humanitarianism"; "racial dogmatism"; "perverted nationalism"; "scientific statesmanship."

### § 3

What sort of immigrants should we admit?
Why must we select immigrants?
What are the various motives of immigration?
Why is the religious motive likely to give us good immigrants?
Why does the political motive today produce inferior immigrants?
Why does the economic motive produce a bad type of immigrant?
What is one sure way of selecting immigrants?
Define "coherent and creative national life."

Why does promiscuous interbreeding of races hinder the development of coherent and creative national life?

Could the United States become a "one-race nation?"

Name the qualities that immigrants should have.

Why do we always need leaders more than we need laborers?

Define "vocational guidance."

Why must we expect trouble if we import low-class laborers "to do the dirty work?"

How is the word "dignity" related to labor?

How does the congestion of immigrants in cities affect the United States?

§ 4

How can we guide immigrants toward good citizenship?

What are the methods of building a new and superior social order?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Point out an important condition in American life.
(b) Explain what condition existed in the past.
(c) Suggest a series of possible methods of procedure.
(d) Explain every method briefly and clearly.
(e) Point out one excellent method.
(f) Prove the worth of that method.

*Subjects*

1. Work and Play.
2. Obedience.
3. Evening Amusements.
4. Base-ball.
5. School Life.

# WHAT IS THE FOREIGN POLICY OF THE UNITED STATES?

## THE RECORD OF A CONVERSATION WITH PRESIDENT WILSON[1]

By SAMUEL G. BLYTHE

Woodrow Wilson, (1856–1924) the twenty-eighth President of the United States had remarkable preparation for the great work that he carried on. He was a scholar in history and politics, a writer of authoritative books, and a distinguished leader of public thought. As university professor, and as President of Princeton University, he was one of the leaders in intellectual life. As Governor of New Jersey, and as President of the United States, he endeavored to put into practice the ideals concerning which he had thought so much. Although preferring deliberation that would lead to the amicable settlement of all difficulties, he was obliged to send military expeditions into Mexico, and to lead the United States in the great World War. At the close of the War he gave himself whole-heartedly to bringing about conditions of international peace.

Samuel G. Blythe (1868– ) As the leading Washington correspondent for the *New York World* Samuel G. Blythe came into intimate relations with many of the most important men in the National Capitol. Before his assignment to Washington he had served a long apprenticeship in newspaper work, being at various times reporter, managing editor, and editor-in-chief. In 1897, he became a regular writer for the *Saturday Evening Post*, of Philadelphia.

Among his works are: *Who's Who—and Why?; The Senator's Secretary; The New Reporter; We have with Us To-night; Adventures of a Hypochondriac; The Price of Place; The Making of a Newspaper Man*, and *The Fakirs.*

[1] Reprinted by special permission from *The Saturday Evening Post*, copyright 1914 by the Curtis Publishing Co.

*§ 1. What does good government accomplish?*

"My ideal is an orderly and righteous government in Mexico; but my passion is for the submerged 85 per cent. of the people of that Republic, who are now struggling toward liberty."

The President closed his fingers into a sinewy fist. He leaned forward in his chair—leaned forward as a man leans forward who is about to start on a race, his body taut, his muscles tense. I could see the cords stand out on the back of his neck. His eyes were narrowed, his lips slightly parted, his vigor and earnestness impressive.

Bang! He hit the desk with that clenched fist. The paper knife rattled against the tray and a few open letters stirred a bit from the jar of the blow.

"I challenge you," he said, "to cite me an instance in all the history of the world where liberty was handed down from above. Liberty always is attained by the forces working below, underneath, by the great movement of the people. That, leavened by the sense of wrong and oppression and injustice, by the ferment of human rights to be attained, brings freedom." The President relaxed from his tense attitude and smiled.

"It is a curious thing," he continued, "that every demand for the establishment of order in Mexico takes into consideration, not order for the benefit of the people of Mexico, the great mass of the population, but order for the benefit of the old-time régime, for the aristocrats, for the vested interests, for the men who are responsible for this very condition of disorder. No one asks for order because order will help the masses of the people to get a portion of their rights and their land; but all demand it so that the great owners of property, the overlords, the hidalgos, the men who have exploited that rich country for their own selfish purposes, shall be able to continue their processes undisturbed by the protests of the people from whom their wealth and power have been obtained.

"The dangers that beset the Republic are held to be the individual and corporate troubles of these men, not the aggre-

gated injustices that have been heaped on this vastly greater section of the population that is now struggling to recover by force what has always been theirs by right.

"They want order—the old order; but I say to you that the old order is dead. It is my part, as I see it, to aid in composing those differences so far as I may be able, that the new order, which will have its foundation on human liberty and human rights, shall prevail."

We were sitting in the old Cabinet room, on the second floor of the White House, now changed to a library and workroom for the President. Two sides of the walls are lined with books, and opposite the mantel there hangs a great picture of the signing of the Spanish War peace treaty, showing President McKinley [2] gazing benignantly at Secretary Day [3] and the Spanish commissioner, who, seated side by side, are writing their names on the document that formally ended the war of 1898. A great globe stands in the corner—a great blue globe, with many lines traced on it, many lines running from Washington to the south. There was a cluster of red roses in the corner, and a little breeze fluttered the curtains of the windows that looked out on the fountain, the wonderful masses of bloom on the flowering trees, the new, soft green of the leaves, and the velvet of the grass. A searchlight played on the tip of the Washington Monument, and, far back, the Dome of the Capital swam mistily in the silver light of the new moon.

The President was in evening dress, and he seemed strong and vigorous as he sat facing me at the side of his desk. He was waiting to go to a conference between the Attorney General, the Secretary of War, and Senator Thomas,[4] of Colorado, over the mining strike in the Senator's State.

We talked for three-quarters of an hour. The President went freely and frankly into the situation—told his ideals, his hopes, his plans, his conclusions—dealing, of course, with the

[2] William McKinley (1843–1901). Twenty-fifth President of the United States.

[3] Secretary Day. William Rufus Day (1849–1923). Secretary of State of the United States from April, 1898, to September, 1898.

[4] Senator Thomas. Charles Spaulding Thomas (1849– ). United States Senator from Colorado.

subject in a general rather than in a specific way, because of the length of time I told him must ensue between the talk and the publication of what I might write concerning it, and the knowledge that in a day-to-day event like this, with its constantly shifting series of happenings, summaries must be resorted to rather than immediate comment.

### *§ 2. What is the foreign policy of the United States?*

As a result of my conversation with the President, which was on the evening of April 27, only a few hours after word had come that Huerta [5] would accept the offer of mediation made by the representatives of Argentina, Brazil, and Chile. I can state these conclusions, which will endure regardless of the outcome of mediation negotiations. The settled policy of the President in regard to Mexico will be as follows:

First. The United States, so long as Mr. Wilson is President, will not seek to gain a foot of Mexican territory in any way or under any pretext. When we have finished with Mexico, Mexico will be territorially intact.

Second. No personal aggrandizement by American investors or adventurers or capitalists, or exploitation of that country, will be permitted. Legitimate business interests that seek to develop rather than exploit will be encouraged.

Third. A settlement of the agrarian land question by constitutional means—such as that followed in New Zealand, for example—will be insisted on.

These are the materialistic ideals of President Wilson, the main points he has firmly in his mind. His future policy will rest of these foundations, regardless of what the moment may inject into the situation in the way of minor questions.

We talked for a few moments on that April evening of the

[5] Victoriano Huerta (1854–1916). A Mexican leader; a commander who deserted President Madero and forced him to resign from the Presidency. In a part of 1913 and 1914 General Huerta assumed the Presidency. When the Mexican leader refused to bring about an apology for the arrest of American seamen taken on a United States vessel, President Wilson, who had not acknowledged the Presidency of General Huerta, ordered United States forces to occupy Vera Cruz.

historic associations of the portion of the White House where we were, which, until the time of President Roosevelt,[6] was used by the Presidents as office and workroom by the clerical force, by the Cabinet, and as the public reception room. It was in this part of the White House that all the preliminaries of the Spanish War[7] were decided on by President McKinley, and it was this portion of the White House that President Lincoln occupied as his office and workroom during the Civil War. Now it makes up a part of the home space in the White House; but in that library where we were sitting, and where McKinley's Cabinet debated the Spanish War and Lincoln's Cabinet debated the Civil War, a great many of the problems of Mexico, whether war problems or peace problems, have been and will be considered by President Wilson.

"Mr. President," I began, "I have recently been through the country somewhat, and I am constantly meeting men who have arrived from various States. I find, and they find, that, though the people of this country are patriotic and are loyally standing by the administration, they do not, as a whole, know just what they are patriotic about."

"I have found that to be true, in a measure, myself," said the President, "and I am glad of an opportunity to explain my ideas and my ideals on the subject."

He stopped for a moment, as though to select a place for beginning. I noticed that his face, instead of being pale, as it was the last time I saw him, was burned by the sun; that his eye was clear and bright, and his whole attitude that of a man who is strong and well. I noticed, too, that his hands were not burned by the sun; and as he talked I watched those hands and observed how he used them constantly—not in widespread gestures, but rather in supplementary and interpretative motions, as though he were a musician speaking the score of his

[6] Theodore Roosevelt (1858–1919). Twenty-sixth President of the United States.

[7] The Spanish War. The war between the United States and Spain in 1898, brought about by conditions in Cuba and the sinking of the United States war vessel, the *Maine*, in the harbor of Havana. The war resulted in the freeing of Cuba, and in the acquisition by the United States of Porto Rico and the Philippine Islands.

music and playing the notes with his fingers as he went along. I doubt whether his hands, except when he thwacked the desk, moved more than twelve inches one way or the other; but they seemed almost a part of his speech and expressed his various attitudes of mind and emotion when he proceeded as vividly as did the intonation of his voice and the emphasis of his words.

He sat back in his chair and half closed his eyes. His fingers laced and interlaced. Then he began to talk, clearly, simply, with a clarity of diction, a sequence of thought, and a lucidity of expression that seemed even more remarkable than it really was when compared with the muddled speech of many of our statesmen. Now and then he used a colloquialism. Once, or twice he dropped into slang. He spoke of some one "butting in," and he said, "We must hump ourselves." He marshaled his facts with such precision and presented his ideas so cogently that it was apparent his viewpoint was the result of a long and continuous study of every phase of the minor problems involved in the great problem, Why are we in Mexico, and what are we going to do there?

"Every phase of the Mexican situation," the President said, "is based on the condition that those in *de facto* control of the government must be relieved of that control before Mexico can realize her manifest destiny."

### *§ 3. What are some af the means of preventing oppression?*

The President made it clear that the United States has no quarrel with the Mexican people and that the Mexican people should have no quarrel with us. He sketched the conditions in Mexico under Diaz [8] and came to the underlying cause for all the unrest in that country for many years. This, he said, was the fight for the land—just that and nothing more.

He pointed out how the landed aristocracy, originally given control of vast tracts of land by Spanish grants, had during succeeding years, by coercion, absorption, and by other meth-

[8] Porfirio Diaz (1830–1915). President of Mexico from 1876 to 1880, and from 1884–1910.

ods of force, and with the support of the Government, taken away from the small landowners most of their properties and had created the feudal estates, where the people were virtually slaves.

These processes were followed by the passage of a general law which made legal the condemnation of all land to the State, that was not secured by a title which complied with provisions in the law that made most of the titles of the properties the landed aristocracy wanted, easy of annulment. Farm after farm passed into the control of the big landowners, and there was no recourse for the former owners or for their families but to work at dictated terms and practically as slaves on the land that had formerly been theirs.

"Fortunately for the peons, but unfortunately for himself," the President continued, "Diaz permitted the establishment of a public-school system. He himself said he raised up the instrument that brought about his own destruction—the school system."

Weak and incomplete as this school system was and is, it nevertheless had the effect of helping in great measure toward the partial education of a sufficient number of the peons to make it easy for agitators to start revolutions. Revolutions were started. Finally there came the successful revolution of Madero[9] and his supporters and the exile of Diaz. This was followed by the killing of Madero and the assumption of power by Huerta. The present revolution, like all preceeding revolutions, is primarily a revolution by the peons who want to regain their land."

### *§ 4. Why does the United States sometimes send forces to foreign lands?*

"To some extent," the President said, "the situation in Mexico is similar to that in France at the time of the revolution. There are wide differences in many ways," he continued, "but the basic situation has many resemblances."

[9] Francisco Madero (1873–1915). A Mexican general, President of Mexico, 1910–1913.

After the accession of Huerta the President definitely decided not to recognize that alleged government and remained firm in that resolve. However, for many months he has not been unaware that a situation was developing which would force him to make an active movement against Mexico, or the alleged Huerta government of Mexico, and would bring about such a condition as existed at the time mediation was suggested.

"It has been a difficult situation," he said, "because so many elements of it have been without our control and our territory. In a domestic matter we can see our way clear, because ordinarily all the elements are within our view and consideration; but here was a trouble that had its active movements in another and an adjacent and a somewhat remote country, and we were forced to sit and watch and await such developments as might be. I have known for months that some such thing could happen—was inevitable, in fact—and my prayer was that it might not be a calamity."

Then came the incident at Tampico.[10] Rear Admiral Mayo, resenting the insult to the flag, issued his demand for an apology, and the President and his Cabinet stepped in behind the admiral.

"Really," said the President, "it was a psychological moment, if that phrase is not too trite to be used. There was no great disaster like the sinking of the *Maine*,[11] and there was an adequate reason for our action in this culminating insult of a series of insults to our country and our flag."

The President followed with his emphatic declaration that his passion is for the great masses of the Mexican people, and his statement that his sole object in Mexico is to help the people secure the liberty which, he holds, is fully theirs by right.

"The function of being a policeman in Mexico has not

[10] Tampico. A Mexican port where, in 1914, two United States seamen were taken from a United States vessel by order of the Mexican authorities. The incident led to the American occupation of Vera Cruz and the resignation of President Huerta.

[11] The *Maine*. A United States battleship blown up in the harbor of Havana, Cuba, February 5, 1898, with a loss of 266 lives.

appealed to me, nor does it appeal to our people," he said. "Our duty is higher than that. If we are to go in there, restore order, and immediately get out, and invite a repetition of conflict similar to that which is in progress now, we had better have remained out.

"What we must do and we hope to do are twofold: First, we hope to show the world that our friendship for Mexico is a disinterested friendship, so far as our own aggrandizement goes; and, second, we hope to prove to the world that the Monroe doctrine is not what the rest of the world, including some of the countries in this hemisphere, contends—merely an excuse for the gaining of territory for ourselves.

"I hold this to be a wonderful opportunity to prove to the world that the United States of America is not only human but humane; that we are actuated by no other motives than the betterment of the conditions of our unfortunate neighbor, and by the sincere desire to advance the cause of human liberty."

The situation, he pointed out, is intolerable, and requires the strong guiding hand of the great Nation on this continent that, by every appeal of right and justice, and the love for order, and the hope for peace and prosperity, must assist these warring people back into the paths of quiet and prosperity. We have an object lesson to give to the rest of the world; an object lesson that will prove to the skeptical outsiders that this Nation rises superior to considerations of added power and scorns an opportunity for territorial aggrandizement; an object lesson that will show to the people of this, our own, hemisphere that we are sincerely and unselfishly the friends of all of them, and particularly the friends of the Mexican people, with no other idea than the idea and the ideal of helping them compose their differences, starting them on the road to continued peace and renewed prosperity, and leaving them to work out their own destiny, but watching them narrowly and insisting that they shall take help when help is needed.

"I have not permitted myself to think of what will be the outcome of these plans for mediation," the President said. "I hope they may be successful. In any event, we shall deem

it our duty to help the Mexican people, and we shall continue until we have satisfactory knowledge that peace has been restored, that a constitutional government is reorganized, and that the way is open for the peaceful reorganization of that harassed country."

### *§ 5. What is the purpose of the Monroe Doctrine?*

"We shall not demand a foot of territory nor a cent of money—except, of course, the settlement of such claims as may justly be made by American citizens for damages to their property during these disturbances—individual claims. There will be no money demand in a national sense. Then we shall have shown the entire world that the Monroe doctrine means an unselfish friendship for our neighbors—a disinterested friendship, in the sense of not being interested in our aggrandizement—and that our motives are only the motives inspired by the higher humanity, by our sense of duty and responsibility, and by our determination that human liberty shall prevail in our hemisphere."

The President paused. He had been intensely in earnest in his talk. He smiled, and his long white fingers wove themselves in and out. Then, with a little gesture that betokened amused contempt, he continued:

"They say the Mexicans are not fitted for self-government; and to this I reply that, when properly directed, there is no people not fitted for self-government. The very fact that the extension of the school system by Diaz brought about a certain degree of understanding among some of the people, which caused them to awaken to their wrongs and to strive intelligently for their rights, makes that contention absurd. I do not hold that the Mexican peons are at present as capable of self-government as other people—ours, for example—but I do hold that the widespread sentiment that they never will be and never can be made to be capable of self-government is as wickedly false as it is palpably absurd."

He paused again.

"Did you see that dispatch we gave out, from Consul Gen-

eral Hanna,[12] which detailed his experiences with the army at Torreon?[13] It was a sort of diary of his adventures and a record of what he saw. We gave it all out; but the latter part of it was not widely printed, for the first part of it was full of bloody details of the battle. I suppose''—and he smiled whimsically again—''I suppose the editors felt there was no particular interest in the peaceful and gratifying information that was in the latter portion of the dispatch.

''Well, if you read that dispatch, you learned that Mr. Hanna was most agreeably surprised and greatly gratified by the treatment Villa's[14] men gave their prisoners; how they endeavored to live up to the rules of civilized warfare; how they were constantly on the lookout for new information that would relieve them of the stigma of being barbarians. This merely shows that these people, if they get the chance, are capable of learning and are anxious to learn.''

The President returned to the question of mediation and what it might bring forth, but has no information beyond the general knowledge that Huerta had accepted the friendly offices of the self-proposed mediators. I asked him whether, in the event of successful mediation, his plans for the betterment of Mexico would be carried out.

''I hope so,'' he replied, ''for it is not my intention, having begun this enterprise, to turn back—unless I am forced to do so—until I have assurances that the great and crying wrongs the people have endured are in process of satisfactory adjustment. Of course, it would not do for us to insist on an exact procedure for the partition of the land, for example, for that would set us up in the position of dictators, which we are not and never shall be; but it is not our intention to cease in our friendly offices until we are assured that all these matters are on their way to successful settlement. It is a great and a complicated question, but I have every hope that a suit-

[12] Consul-General Hanna. Philip C. Hanna (1857– ). Consul-General at Monterey, Mexico.

[13] Torreon. A mining town in central Mexico.

[14] Francisco Villa (1872–1923). A Mexican revolutionary leader whose raid on Columbus, Texas, in 1916, led President Wilson to send General Pershing and an American expeditionary force into Mexico.

able solution will be found, and that the day will come when the Mexican people will be put in full possession of the land, the liberty, and the peaceful prosperity that are rightfully theirs."

President Wilson banged the desk again. His smile vanished and his face became stern and set.

"And eventually," he said slowly, "I shall fight every one of these men who are now seeking and who will then be seeking to exploit Mexico for their own selfish ends. I shall do what I can to keep Mexico from their plundering. There shall be no individual exploitation of Mexico if I can stop it."

### *§ 6. How are the interests of the United States bound up with the interests of other American countries?*

He walked over to the big blue globe.

"It is a wonderful country," he said as he put his finger on Mexico, "a wonderful country. There is every advantage there for the peaceful and prosperous pursuit of happiness. Have you ever noticed that if you draw a line straight south from New York it will touch the western coast of South America instead of the eastern, and that it runs along by Chile and Peru, and the other countries on the western side of the southern continent?"

"Thus, with the Panama Canal running practically north and south, this brings these countries which have been so remote into close touch with us, and the commerce of this Western Hemisphere will brood over Central America.

"What we desire to do, and what we shall do, is to show our neighbors to the south of us that their interests are identical with our interests; that we have no plans or any thoughts of our own exaltation, but have in view only the peace and the prosperity of the people in our hemisphere."

The little clock on the bookcase struck nine. The President rose. He walked down the stairs with me, and took his hat to go across to his office, where there was to be a conference on the vexing situation in Colorado. As we parted at the end of the corridor he held out his hand and said:

"It will be a great thing not only to have helped humanity by restoring order, but to have gone further than that by laying the secure foundations for that liberty without which there can be no happiness."

## TOPICS FOR CLASS DISCUSSION

### § 1

For whom should a government exist?
What are the sources of liberty?
What are the objects of government?

### § 2

What is the attitude of the United States towards gaining foreign territory?
Explain the difference between "personal aggrandizement" and "interests that seek to develop rather than exploit."

### § 3

In what ways does a school system affect government?

### § 4

What is the purpose of the Monroe Doctrine?
What historical events show the generally humane nature of the United States?
Why is the United States interested in the advance of human liberty?
Do present events show that the ideals expressed by President Wilson are still the ideals of the United States?

### § 5

Why is the United States, as a nation, unwilling to demand foreign indemnities of foreign territory?
Why does the United States insist that liberty shall be maintained throughout the hemisphere?
Explain the statement, "There is no people not fitted for self-government."
Why does the United States refuse to act as dictator in the internal affairs of other countries?
What is "individual exploitation?"

### § 6

In what ways does the Panama Canal affect conditions in our hemisphere?
Why are the interests of the United States bound up with the interests of other peoples in our hemisphere?
Why can there be no real happiness without national liberty?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original interview based on one of the subjects below. Follow these directions:

(a) Write in the form of an interview, suggesting questions and answers.

(b) Include description that will reflect on character.

(c) Include brief description of surroundings.

(d) Omit all that is unnecessary.

(e) Write the interview so that it will emphasize one definite theme.

*Subjects*

1. An interview with the Principal.
2. An interview with a teacher.
3. An interview with an athlete.
4. An interview with a community leader.
5. An interview with a public official.

## WHAT ARE THE PLEASURES AND ADVANTAGES OF FARM LIFE?

### THE WOMAN ON THE FARM

By MARY MEEK ATKESON

In her play, short stories, and thoughtful studies of literature and of life Mary Meek Atkeson appeals to a wide circle of readers. Residence and scholarly work in various parts of the United States has enabled her to appreciate conditions of American life.

Among her works are: *The Good Old Days; A Study of the Local Literature of the Upper Ohio Valley; A Study of the Literature of West Virginia.*

#### *§ 1. Are we proud of American farm women?*

In all the recent discussion of the American woman there has been but little mention of one feminine type—and that the one which is most typically American of them all—the American farm woman. As no other woman in the nation, she is the product of our soil and our institutions and our ideals and aspirations. She is as typical as Lincoln is of the true American spirit. And if we seek a symbol of all that is most truly American in womanhood, we can do no better than to present this modern woman on the farm, with her strong shoulders and her happy uplifted face and her spirit of service to the nation of to-morrow. Mentally, spiritually, and physically she would be an enduring inspiration to all the women of the world.

It is true that she is not a different type, in the sense that the peasant woman of Europe is different from her urban sisters, for in America the continual shift of population carries the farm woman to the city and the city woman out upon the

*Photograph by Brown Brothers*

"There was the great romance of all America,—the woman in the sunbonnet."— Mary Meek Atkeson, p. 119

farm, in an unending readjustment. The difference is not in her appearance, nor in her education, nor in her racial background, but in the vigor and strength of the countrywoman's spirit. For every woman on the farm in America, who is at all efficient, must have the strong body and the vigorous mind and the undying spirit of the pioneer. In her environment she is the real descendant of those courageous women who crossed the Alleghanies in the early days and helped to found a home in the forest, where they fought shoulder to shoulder with their husbands against their common foes—the rigors of a pioneer life, the Indians, and the wild beasts of the forest. And their common victory in the midst of innumerable perils, was due quite as much to her prowess as to his. "The chief figure of the American West," writes Emerson Hough, "the figure of the age, is not the long-haired fringed-legging man riding a raw-boned pony, but the gaunt, sad-faced woman sitting on the front seat of the wagon, following her lord where he might lead, her face hidden in the same ragged sunbonnet which had crossed the Appalachians and the Missouri long before. That was America, my brethren! There was the seed of America's wealth. There was the great romance of all America,—the woman in the sunbonnet; and not, after all, the hero with the rifle across his saddle horn. Who has written her story? Who has painted her picture?" There was no doubt of her equality in those days because she showed herself equally capable in all the tasks of their life together, and she was proud to know that this was true. Her position had all the dignity and age-old strength of the real helpmate in everything that touched the welfare of the family and the home. And when she launched upon a career of her own, as did the sturdy Anne Bailey of the Appalachian frontier, who became an Indian scout, she was accorded all the honor that was her due by the men and women of the settlements.

*§ 2. Are American farm women able to meet new conditions?*

Of course conditions have changed greatly in America in the past hundred years. But even yet farm life is decidedly a

vigorous adventure. The woman who succeeds in that environment must still be strong in body, quick of brain, and indomitable in spirit. And in the farm life of to-day she has even more need for that adaptability which has been so necessary in the past. Our country life is in a state of rapid change, and many an inefficient family is being ground beneath the wheels of its progress. For the good old days of the early American frontier, with their crude methods and open-handed hospitality, are passing, by successive stages, into an organization of forces and a cultured ease and refinement similar to that prevailing in the cities. And the woman on the farm to-day, with her husband and her children, stands somewhere midway, alternately torn by influences toward the old and toward the new.

It is a most difficult position to hold with stability and common sense. And it is the woman on the farm, with her keen sense of values in life, who must decide where her family shall stand. On one side of her may live a family of the old days, with ideas and living conditions little removed from those of the early settler's cabin in the forest, or a family of recent immigrants with the customs of their old home in Europe. On the other side may live a family of wealthy and cultured city people, who maintain a country home for health or pleasure. Yet somehow under these difficult conditions the woman on the farm must evolve a wholesome home life—not too much like the one nor too much like the other—so that her children will be happy and contented and equally at home in conditions the most primitive and the most modern.

It is a most important matter in the happiness of her family. For whenever the country home fails to provide a proper environment the young people become restless and the older people discouraged and unhappy, because they feel that their standards have lost all stability. They begin to feel that every one else is better off than they are. And the result is in many communities a wholesale exodus to town, where the country-bred families are usually neither happier nor more prosperous than they were in the open country. But the wise woman knows that a move to town will probably not improve their

condition. So she keeps for her family the best of the old customs of the country life of the past, and adds to them as much as she can of the attractions of city life so that her children will feel that the modern world is not passing them by. If she succeeds she will have the satisfaction of having her children love the farm and farm life, and the country dwellers of the future will be descended from the same hardy and vigorous stock as are the rural people of to-day. But if she fails, then our American country life as we have known it and loved it—the beautiful and inspiring and hearty country life of Washington and the Western pioneers—will be a thing of the past, and our fields will be tilled in the future by an ignorant peasantry.

### *§ 3. Are American farm women progressive?*

But those who know the American farm woman have few fears that she will fail in anything. Our country life has set so high a standard for her that she is not only energetic but highly adaptable, and when a change comes she is ready to make the most of the new conditions. This was shown most dramatically in many parts of America during the World War, when the country people responded instantly to every patriotic appeal. And with the sudden rise in prices hundreds of farm homes were fitted with water and electric-light systems and other conveniences of the cities, showing clearly that all the American farm people need is a fair economic opportunity, to bring their homes to the level of the most cultured in America. And when the development of the radio brought a new convenience to be had at a reasonable price, the farm homes responded instantly. It is estimated that there are now no less than one hundred and forty-five thousand radio receiving sets in the farm homes of America. The farm people are not backward in seeking the benefits of modern improvements when they have the money to spend.

But though modern conveniences are on their way to the country, they have not yet arrived to such an extent that the farm woman's resourcefulness has lost its value. She still has

many opportunities to make much of little, to be a courageous pioneer in rural social affairs, and by her main strength to provide comforts for her family. So the woman on the farm to-day is perhaps the busiest woman in the nation. She is the arbiter of health and happiness in her family; she is an important factor in her husband's success on the farm; she often carries on a career of her own in some side-line and takes more or less part in a wide variety of community affairs. But if she is the busiest of women, she is also one of the happiest. She finds little to complain of in her lot. Mr. Sherman J. Lowell, former Master of the National Grange, once remarked that in all his acquaintance he had never known a discontented country woman. And a farm woman in the State of Washington writes me: "I think if you asked the farm women as to our life on the farm, you'd find as a whole we're a pretty well contented set."

### *§ 4. Are American farm women happy?*

She is conscious of her worth. She never has any doubts about the vital necessity of her services to the family and to the community; the need for them is too apparent to all eyes. The home could scarcely exist without her, or her husband's business be successful. She is still the real lady—the "loaf-giver"—and she works in partnership with nature in real creative power. So her service makes life beautiful and rich for her in the midst of her toil and her days are filled with the satisfaction of well-directed effort. In this respect she is much better off than the average city woman, from whom so many of the really vital tasks of the family life have been taken away by other agencies, one by one, until only the husks are left in her hands. Whatever task she occupies herself with, in the absence of primitive hand-service, she is apt to feel herself more an ornament or a convenience than a sustaining factor in the family life. And the restlessness and discontent which this feeling engenders is often more harmful in its effects than any degree of physical weariness.

One of the most striking characteristics of the average coun-

try woman is her optimism, in the face of all discouragements. It would seem that in the past few years, when the unbalanced condition of the world's trade has resulted in low prices for everything the farmer has to sell, and high prices for everything he has to buy, conditions would intimidate the most stout-hearted. And yet thousands of farm women the country over expressed themselves in letters as hopeful for the country life of the future. Even those who were pessimistic deplored only the farmer's economic losses, and showed no lack of appreciation of the country home. For the average American farm woman is country-minded. She loves the soil and believes in it and believes in the ultimate success of the people on the farm. The country is to her the home of her spirit as well as the home of her body. For however poverty-stricken and unsightly the immediate farm surroundings may be, country life is always beautiful to those who love it. The ever-changing beauty of the trees, the hills or plains, the clouds, the sheep feeding on the hillsides or the silhouettes of grazing cattle along the sky line always invite the eyes. And the morning fog in the valley, the green of the fields and the flowers of the meadows form scenes that the country woman thinks are more beautiful than any picture painted by an artist. And when she looks across the fields she enjoys thinking: "This is all our own, no rent to pay every month, and no landlord to interfere. This ground produces bread for our children and feed for our stock, and some to spare for the hungry city people. Whatever happens it will provide for all our real necessities."

There is an elemental security in life on the farm which appeals to a woman's deepest instincts. She feels that whatever else may change with the winds of popular enthusiasm or political power, she, at least, stands upon the bedrock of life. "One generation passeth away," she might say with the writer of Ecclesiastes, "and another cometh; but the earth abideth forever." A Wisconsin woman writes: "The very fact that many farm women are working calmly, patiently along, without all the modern improvements, shows that they are deriving a certain other satisfaction from life. Just as the

plant sends its roots down into the earth, and the rose, or the potato, draws up materials for its individual existence, beauty or usefulness, so does each person's life absorb from the surroundings the thing which it requires for its need. We, the farm women, are where we belong. I feel that this close-to-nature elemental existence is the fullest, richest source of emotional satisfaction. And we pay the price. We give our services, and we give up the superficial, sensational stimulants of society and fashion, so we feel square and honest as we take our gifts."

Their pleasures are simple ones but they are real pleasures. A New York farm woman writes me: "I wish people generally knew what we on the farms know—that there is comfort, real comfort, in plain living and calm, clear-headed thinking, in the sweet old-fashioned way of working till you are tired, commending yourself to God at night, and enjoying a good deep sleep till morning breaks and you wake up rested. In walking over the fields in the spring to see how the 'new-seeded' are coming, in watching the different birds come back from the south each spring, in tending the little lambs, and chickens and calves, in watching things grow, in making your own delicious butter, in picking the raspberries from your own patch, and in getting the first peas and sweet corn, and in the fall in gathering the apples from the trees that your own grandfather planted on the farm years ago. They are simple things, all of them, but there are the simple virtues back of them that make life worth living."

### *§ 5. Are American farm women cultured?*

Nor is the farm woman lacking in culture. It is not always recognized, though it is true, that the average farm woman is better read and better informed on the questions of the day than is the average city woman. Perhaps this is chiefly because there are fewer distractions in the country and her rest time can be spent in reading. She may not keep up with every fad of the moment but on the worth-while things which are the basis of culture, she is well informed. She develops a pioneer spirit in her sensitiveness to truth, and checks up

every printed statement with her own experience with life. The fact that she has little time for reading makes her turn a new thought over and over in her mind, a process which is far more educative than that of the woman in the midst of things, who may accept what she reads without much question.

And she has thought long and deeply about the fundamental values of life. She has learned from her own experience that the greatest joy and contentment come from hard work at worth-while tasks and eager service for those you love. And she feels that nowhere in the world can her children learn those moral values which are always the highest good in life, and develop real stability of character, so well as in the country home. There they can learn the secrets of life, and responsibility in caring for helpless young animals, and can realize the suffering brought about by the neglect of an obligation. And this will secure their success and happiness in after years, wherever they may be.

It is true that she also knows the imperfections of life on the farm and in the country community. But she usually has very definite ideas about how these faults may be remedied and she is ready and willing to assist in the task. Her attitude was shown clearly by one of the women at the Agricultural Conference called by the President. One of the men speakers had been bewailing the hard times. "Why," he said, "the very bottom has dropped out of country life." "Well," said the woman calmly, "if the bottom has dropped out of it, we'll just have to put another one in. I've done that myself to the coal-scuttle and the feed-bucket many a time." And in the discussion which followed she showed that she had very practical ideas about how to put the bottom into the immediate situation. It is this eager and capable spirit in the woman on the farm that has always made life livable in the country and will continue to make it so.

### *§ 6. Are American farm women influential?*

In common with other American women the farm woman has come to realize in the past few years that all her vital

interests are not bound by the home, nor even by the farm. Her outlook is broadening very rapidly. With the development of better transportation and better roads, country young people are brought more and more under the influence of community and town conditions. For their business dealings, recreation, instruction, religious training and amusement they are going to town. Indeed all the country roads are leading to town in these days. The farm woman knows well enough that many of these influences are not what she wishes for her children, and yet, as an individual, she is powerless to change them. For this reason she is taking an active interest in outside affairs and entering more and more into work for the public welfare. Even though at present her position as the center of the farm home leaves her little time and strength for other activities, she is feeling the need of participation just the same. And when she thinks of home improvements, particularly of gas and electricity which would release her from many of the harder tasks, she thinks first of the time and energy which can be saved to go into work for her community. And as the farm home develops, it is likely that many of these strong and capable women will find time for all those civic duties which are quite as important as good food and clothing to the well-being of the family.

Since this idea is undoubtedly growing, along with an eager search for apparatus which will improve the working conditions in the farm home, the country woman may soon take a much greater part in public affairs. And by coöperating with the neighbors to accomplish some object for the general good she will help to lift the status of the rural home. She will see to it that all the local agencies for health, recreation, education, social life, and religion do their duty as they should and assist the home in the training of her children. For she wishes her children to have all the advantages of a well-rounded development which will make them fit members of any community in which they may live. In these endeavors, of course, the farm woman will not work alone, but with her husband and her children, toward the goal of a better country life for the future.

And as her experience enlarges it will not be surprising if the farm woman takes a high rank in the general women's organizations. Certainly her quiet, unhurried common sense would prove to be excellent ballast in such organizations to steady the ship against the chance winds of propaganda and intrigue. Already she has been a steadying element in some of the rural associations for fifty years and more. Perhaps, too, in the multiplicity of modern organizations, she will help the leaders to do some real thinking on the public welfare—down to the fundamentals of life—and bring about such a reorganization of forces as will cover all the actual needs with a few important agencies, broad enough in their principles to enlist both city and country in their ranks. This is the greatest need to-day among those who are seeking to promote the public welfare in America.

In politics the country woman is already taking part in some localities on school boards and in the State legislatures. But as power areas spread over the country places, the prices for agricultural products rise and the woman is released from some of her heaviest tasks, she will undoubtedly take a much larger part. She will become the leader in a crusade for a higher standard of living in the country districts. And all the political parties will be the better for the infusion of her sternly practical and capable pioneer spirit into the public life of the nation.

### TOPICS FOR CLASS DISCUSSION

§ 1

Why, of all American women, is the American farm woman the most typical?

What characteristics make the American farm woman a symbol of the best in womanhood?

Why does America have no peasant women?

How did women aid in the extension of our national boundaries?

§ 2

Why is farm life, for a woman, still an adventure?

How have American farm conditions changed in recent years?

What different kinds of people may be neighbors in modern farm life?

§ 3

What responsibilities lie upon the American farm woman?
What shows the progressiveness of American farm homes?
Why is the American farm woman the busiest woman in the Nation?
Why are farm women, as a rule, remarkably contented?

§ 4

In what respects is the American farm woman more fortunate than the city woman?
In what respects is the necessity for work a blessing?
Why is the American farm woman an optimist?
How does the American farm woman feel towards the country landscape?
In what respects does the American farm woman stand upon "the bedrock of life?"
What does the American farm woman sacrifice?
What does the American farm woman gain in return for sacrifice?
What joys does farm life bring?

§ 5

Why are many American farm women more truly cultured than city women?
Why does the farm woman read intelligently?
From what sources come the greatest joy and content in life?
What sense of responsibility do farm children feel?
What is the attitude of American farm women towards imperfections in farm life?

§ 6

How do good roads, and the automobile, affect farm life?
What forces now lead American farm women into civic usefulness?
What conditions will lead to the further improvement of farm life in the future?
What qualities will American farm women bring into political life?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Point out one particular type of person.

(b) Show how such a person today lives in a different environment from that of the past.

(c) Name, and explain, one by one, the characteristics that distinguish such a person today.

(d) Make a well-based prophecy for the future.

*Subjects*

1. The American Schoolboy.
2. The American Schoolgirl.
3. Clerks in Modern Stores.
4. Automobile Drivers.
5. Our Postmen.

# WHAT KINDS OF BOOKS ARE THE BEST?

## THE AGE OF EXPERIMENT[1]

By HENRY SEIDEL CANBY

(1878– ) The Editor of *The Saturday Review of Literature* is one of the leading American critics. A graduate of Yale, he devoted himself principally to teaching English, from 1900 to 1922. As Assistant Editor of *The Yale Review*, Editor of *The Literary Review*, and of *The Saturday Review of Literature*, he has made himself a commanding figure in modern periodical work. He has directed much of his work toward the improvement of school and college courses.

Among his books are: *The Short Story; The Short Story in English; A Study of the Short Story; College Sons and College Fathers; Education by Violence; Everyday Americans*, and *Definitions*.

### *§ 1. What are the characteristics of modern literature?*

A violent eclecticism is the most striking characteristic of English literature to-day. I have stood before shelves of freshly published books in an editorial office and tried to think of some principle of resemblance which would run, even faintly, through them all. Such a thread would have been traceable surely in Shakespere's day, or Pope's.[2] But neither style nor subject nor, apparently, point of view nor genre nor mood nor any of the lighter resemblances seemed to carry through. What possible unifying word can you apply to such a collection except "modern" or "eclectic"? And what does "modern" mean?

[1] Reprinted by special permission of Harcourt, Brace & Co., and Henry Seidel Canby.

[2] Alexander Pope (1688–1744). An English poet, critic, and great literary leader in the first half of the eighteenth century.

I think that the essential meaning of this term "modern" is to be found in the kind of interest it expresses. The line of interest to-day falls without, and not within, us. Our modern interest is characteristically held by circumstances outside of the ego and beyond its past experience, even when we seem to bend our investigation inward and backward.

### *§ 2. What changes in literature are most evident?*

As a result, a slow swinging away from discipline and self-restraint as the major ideals of Western civilization has been under way for at least a century. The change came first in our advisers and then in us. Instead of urging us to school our ego until it bowed to circumstances, they plead with us to control circumstances. Instead of "be good," they began to say, "Will what is desirable; *go get it.*" They accepted, often unconsciously, the theory that man, being an organism in development, *push*, not *pull*, was what he needed. Ulysses, who would "sail beyond the sunset," Henley,[3] whose head was "bloody, but unbowed," Longfellow,[4] who begged us to rise on our dead selves, were spokesmen. It was felt, and the feeling spreads through our later literature, that experiment, energetically conducted, would lead us anywhere.

The times favored an optimistic theory. It has been said that the prosperity of eighteenth-century New England broke the power of puritan Calvinism. . . . Our times, even if the war be left aside, have been no golden age, but every class has improved its condition in the course of a century, and the

[3] William Ernest Henley (1849–1903). An English poet, editor, and critic, who wrote a remarkable poem in which he said:

> "Under the bludgeonings of chance
> My head is bloody, but unbowed. . . .
> I am the master of my fate;
> I am the captain of my soul."

[4] Henry Wadsworth Longfellow (1807–1882). A great American poet who wrote:

> "Our todays and yesterdays
> Are the blocks with which we build."

favored persons have been more favored by peace and plenty than since the Augustan age.[5]

Restraint—spiritual, mental, physical—relaxed, lost first of all its absurdities, and then its sense of inevitable rightness. It would be interesting to place in descending steps a series of famous stories, from *Rasselas*[6] through *Adam Bede*[7] and *Jude the Obscure*[8] to Sherwood Anderson[9] and Scott Fitzgerald.[10] The reader who took them in order could scarcely escape feeling a changing world, and a new conception of must and ought.

But it was not merely optimism. The fear of God bred melancholy in the Puritan, the fear of dropping behind in the race of evolution makes the modern uneasy and irritable. He feels he must expand with an expanding world. Since we progress by experiment, he feels that he must experiment himself. He must try everything, as the cant phrase goes, at least once. He must look through that arch of experience which Tennyson describes—Tennyson[11] who felt all the impulses to doubt and to break free and to experiment, which the young rebels who despise him have adopted as their rule of life. Hence the fear of suppression which appears in so much modern literature and finds its scientific analysis in Jung[12] and Freud.[13] Suppression is the death of experiment. The hero of

[5] The Augustan Age. During the reign of the Emperor Augustus of Rome, 63 B.C. to A.D. 14, the civilized world was peculiarly peaceful and prosperous.

[6] *Rasselas.* A novel by Dr. Samuel Johnson, published in 1759, a pedantic and extremely unrealistic romance.

[7] *Adam Bede.* A novel by George Eliot, published in 1859. In a dignified and restrained manner it tells of real life on an English farm.

[8] *Jude the Obscure.* A novel by Thomas Hardy, published in 1896. It is melancholy and depressing in tone.

[9] Sherwood Anderson (1876– ). An American novelist whose works are pessimistic in nature.

[10] Scott Fitzgerald (1896– ). A modern American novelist.

[11] Alfred Tennyson (1809–1892). English Poet Laureate. He wrote:

> "Men may rise on stepping stones
> Of their dead selves to higher things."

[12] Carl Gustav Jung (1875– ). A modern Swiss psychoanalyst.

[13] Sigmund Freud (1856– ). An Austrian psychoanalyst who emphasized the influence of suppression of desires.

the earlier books was youth resisting or repenting when temptation led astray. The hero of the modern novel is youth, male or female, who has had experience, whatever the nature or cost. Success or failure is beside the point; experience in itself is a justification for writing the story.

I am not, so far, writing a sermon, and intend to avoid sermonizing. I am not attacking experiment, for experiment has made my age, which has, according to my way of thinking, more good than ill in it. Yet it is undeniable that in our literature, which is the sublimation of our experience, experiment has swallowed discipline and restraint by gulps and is beginning to bite upon purpose. Is there any ultimate purpose in the most modern of modern literature except experiment? You will answer that since life is complex and requires analysis and refinement before it can be understood, to experiment is a sufficient purpose. That has been the idea of many students of the natural sciences, the training-ground of the prophets of our generation. They have regarded observation and discovery as ends in themselves, expecting vaguely that their successors would pick up the pieces and make something coherent out of them. As a result, although, thanks to the vast number of new facts ready to work with, the advance of scientific knowledge has been great, the wastage of effort has been phenomenal, and the results, as the war proved, far less valuable than we had hoped. It was the idea also of scientific scholarship, and literary shelves have been stacked with texts now seen to be quite useless. A lack of any purpose in much of this scholarship except crudely to collect facts by experiment has been mournfully evident to all who have had reason to know.

And so, less perhaps, but not otherwise, it has been with so-called creative literature. In due measure, experiment is the soul of creation, but in excess it is its mete and bound. The realists, like Zola,[14] who trod eagerly upon the heels of nineteenth-century science, fuddled themselves with experiment. Their novels, like the books of the new school of Amer-

[14] Émile Zola (1840–1902). A French novelist noted for his advocacy of realism.

ican realists, were crowded with fact and minute description, never organized into lucid significance.

There can be, of course, no standards in this literature except the purely esthetic, for there can be no standards in literary experiment except successful expression. You cannot demand a thesis, a solution, or even a coherent meaning in experiment. This may satisfy the determined artist and those disciples of Croce [15] who wish to disregard substance in literature, but many will remain dissatisfied. If the critic's analysis reads, "This book is a partial view, it is abnormal [or immoral, or ugly], but nevertheless it is an attempt to capture something not yet taken from life into literature (that is, an experiment), and therefore cannot be too harshly judged," the edge of criticism is blunted. Nine tenths of the modern criticism of modern experimental literature does in fact come down to this; that the work, whatever it is, has obvious faults, but is original (that is, experimental), and therefore may be important. Even our criticism must be experimental until some at least of the experiments in art are concluded.

We are well rid, it is true, of the old dogmatisms where each authority huddled over his particular bone of theory and barked at every stranger. But we have a new dogmatism in an anti-puritanism which is in the worst sense puritanical. The radical experimenter, in literature or in life, will not tolerate fixed beliefs on the part of any one. He laughs at all certainty and condemns all principle. To be deductive, with him, is to be damned. The anti-puritan thinks it a heinous sin to refrain from satisfying any strong desire or principle, or to subdue your ego instead of expanding it, or to refrain from leaving a wife you no longer besottedly adore. The modern Bohemia is a looking-glass land where all compulsions are reversed. In a dozen recent books one is made to feel that you must *not* be too moral, must *not* control your passions, must *not* sacrifice yourself for others, must *not* love your neighbor, or even your family, one quarter as much as yourself. And

[15] Benedetto Croce (1866– ). An Italian philosopher, who wrote on literary criticism.

this is a corollary to a belief in unrestricted and all-important experiment.

*§ 3. What changes in literature are about to take place?*

Reaction has already set in against this belief that if we only look far enough through the world we are sure to find a way to settle everything; but I do not find it among these anti-puritans and the howlers-down of the old régime. They are merely turning, turning upon the wheel of experiment, condemning, as they turn, all that lies behind them. No, the return to principle is to be found in less sententious books. I find it in Miss Zona Gale's[16] and Miss Willa Cather's[17] searchings for essential character as a durable thing, or among the English in Miss Sheila Kaye-Smith[18] and the Galsworthy[19] of *The Forsyte Saga.* I find it in Edwin Arlington Robinson.[20] I find it in the new literature of reverie, where the attempt, as in Sherwood Anderson, otherwise a notable experimenter, is to pierce beneath the drift of experience to the quality of that life itself which animates the individual man and, when set free, impels him. I find a sense of the necessity of coming to some conclusion as to what life is to mean for us in the criticism of Cabell[21] and of Santayana,[22] the poetry of Masefield[23] and Vachel Lindsay,[24] and the lyrics of Miss

[16] Zona Gale (1874– ). An American novelist and dramatist, winner of the Pulitzer Dramatic Prize in 1920.

[17] Willa Cather (1876– ). An American novelist, winner of the Pulitzer Novel Prize in 1923, author of *My Antonia.*

[18] Sheila Kaye-Smith. A present-day English novelist.

[19] John Galsworthy (1867– ). An English novelist and dramatist, author of a series of novels called *The Forsyte Saga.*

[20] Edwin Arlington Robinson (1869– ). An American poet, winner of the Pulitzer Poetry Prize in 1922.

[21] James Branch Cabell (1879– ). An American novelist, author of fantastic books concerning the imaginary land of Poictesme.

[22] George Santayana (1863– ). An American philosopher, essayist and critic.

[23] John Masefield (1875– ). An English poet who rose from serving before the mast.

[24] Vachel Lindsay (1879– ). An American poet, author of many popular ballads.

Millay,[25] which seem to spring, like the Jacobean [26] and Carolingian [27] poetry, from an inner and confident light. The center of gravity in all these books begins again to lie within and not without. The answer is sought in the mind and not in circumstance. There has been, so the authors say, experience and expansion enough; now let us check the hurrying soul and question it for truth.

And that mode of thinking about living must take into more account than has been popular in this age of free experiment the *integer vitæ*,[28] the resolve to live finely rather than fully, the discipline which prevents excess, the generosity which implies self-sacrifice, the power to do without. All these qualities hamper experiment, but no experiment can unseat them as traits highly desirable in man. The self-restraint, the discipline, the godliness of one age, are not as those of another. John Milton [29] grew too crabbed for use, and Addison [30] too smug. Tennyson's code of morals seems out of perspective to-day, and Walt Whitman's [31] song of the senses quite properly shames his priggishness. But neither a family nor a civilization can be raised on the principle of trying everything once. When shoe-strings are tight, we loosen them, and then, when the foot adjusts itself, tighten them a little again. So it is with over and under discipline. The old restraints are broken; it is time now to tighten belts. It is time to look within for strength as well as without for solution by experiment.

[25] Edna St. Vincent Millay (1892– ). An American poet, winner of the Pulitzer Poetry Prize in 1923.

[26] Jacobean Poetry. Poetry written in the reign of King James I of England (1603–1625) by Samuel Daniel, Thomas Campion, George Wither, John Donne, George Herbert, Edmund Waller, and others.

[27] Carolingian Poetry. Poetry written in the reign of King Charles I of England (1625–1649) by Thomas Carew, Sir John Suckling, Richard Lovelace, Robert Herrick, and others.

[28] *Integer vitæ*. Purity of life.

[29] John Milton (1608–1674). One of the greatest of English poets, author of *Paradise Lost*.

[30] Joseph Addison (1672–1719). A great English essayist.

[31] Walt Whitman (1819–1892). One of the greatest of American poets.

Even stoicism [32] solved problems that biology and physics cannot touch. In any event, we may drop the silly snobbishness which has been contemptuous of the past.

*§ 4. What literary tastes are likely to prevail in the future?*

The New England of the forties and fifties was doubtless stifling to the free emotion and even to the eager intellect. It was too caste-bound and hidebound for much needed experiment. The adventurous in body went to sea or West. The mentally adventurous took to books, and found their cosmopolitanism in contact with the brains of the Old World and their expansion in contacts with nature. They were curiously content to live a village life, and unhappy when far away from their Concords.[33] Having little society among the living, they were forced to raise themselves to the level of the great ones among the dead. The necessity produced innumerable freaks and vagarists, moonshiny minds like Alcott's,[34] founders of quaint religions, mystics who lost their sense of reality. It also brought forth rare eminence of mind and fineness of spirit. But our cosmopolitanism of world-wide experiment is too easy. Any one can rise to the level of Broadway, and, if they are shrewd, observe there. We are all sensible, all worldly, all tolerant, all conversant with reality. How to gird up one's loins and climb has almost been forgotten.

The plain people of the same forties and fifties, when they spoke of a good book, meant a righteous book. We think that their conception of literature was pitifully narrow, and are surely right. But a good book, to deserve the title, should at least have sustenance in it. These endless experiments with impressions, moods, glands, psychoses, complexes, repressions, are beginning to lose their interest. These interminable biographies of adolescence, and what love did to it and what it did

[32] Stoicism. A philosophy that calls for calmness either in pain or in pleasure.

[33] Concord. A Massachusetts town noted as the home of Ralph Waldo Emerson, the American essayist and philosopher.

[34] Amos Bronson Alcott (1799–1888). One of the Concord philosophers, a neighbor of Ralph Waldo Emerson.

to love, grow tedious. Yes, we are cosmopolitan, we are acquainted with the peculiarities of life in every climate and under all conditions of sub- and supernormality; we know how to explain our social habits and our personal traits: but as to what is to be done with them and about them when all is investigated, we seem lamentably incurious.

Man will begin to mean more; his adventures, less. Morality will begin to mean more than morale, and may get a new definition. Thus the heart will be shaped, and afterward new books will be shaped also. Experiment has years to run yet, and I, as a man of my time, still follow its literary revelations with fascinated interest. I should regard an age of no experiment as a racial catastrophe. And yet, like the financier, excited and yet troubled by a business boom expanding and expanding beyond the needs of society, I look for an antidote to excess, and, in literature expect to find it in thoughts bent inward.

## TOPICS FOR CLASS DISCUSSION

### § 1

What is eclecticism?

Should there be a principle of resemblance in our modern books?

How does the flow of human interest determine the nature of books?

What were the characteristics of the Greek mind?

What were the characteristics of the medieval mind?

On what subjects is modern interest centered?

How does the interest of the present in the United States differ from the interest of the past in the United States?

### § 2

Is it good or bad for the world to swing away from discipline and self-restraint?

Is the "Go get it" attitude good or bad?

What new conception of "must" and "ought" has come into the world?

What is the result of such a conception?

How do modern novels differ in spirit from the novels of preceding times?

In what ways is modern literature losing some of the high purposes that guided literature in the past?

Should investigation be purposeless or purposeful?

Explain the difference between pointing out fact, and pointing out the significance of fact.

In what respects does Mr. Canby criticize modern literature?

How do some writers disarm criticism?

What spirit of intolerance has come into modern literature?

In what ways does much modern literature violate long-accepted standards?

§ 3

Which are better, books that concern mind, or books that concern circumstance?

Explain the difference between living fully, and living finely.

Why should one look within for strength?

§ 4

Why should we respect the past?

How can one lift himself at least a little way toward the level of the great ones of previous times?

Define "eminence of mind" and "fineness of spirit."

Why have modern people forgotten how to climb?

In what way is the expression "Good Book" related to "Righteous Book"? What change in literature is likely to take place?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Make a striking comment on some phase of modern life.
(b) Explain the nature of a change that has taken place.
(c) Present details concerning both past and present.
(d) Point out indications of hope for better things in the future.

*Subjects*

1. American Music.
2. The Modern Theater.
3. Our Amusements.
4. Public Holidays.
5. Craftsmanship.

# WHAT ARE THE CHARACTERISTICS OF MODERN WOMEN?

## THE MODERN WOMAN[1]

By WILL DURANT

(1885– ) As a lecturer, a writer for periodicals, and as the author of important books, Will Durant has done much to lead ordinary citizens to an interest in some of the deeper problems of life. He wrote *The Story of Philosophy* so entertainingly that he made the book one of "the best sellers."

In addition to *The Story of Philosophy* Mr. Durant has written *Philosophy and the Social Problem*, and a great number of magazine articles.

### *§ 1. What change has taken place in the condition of woman?*

If in imagination we place ourselves at the year 2000, and ask what was the outstanding feature of human events in the first quarter of the twentieth century, we shall see that it was not the World War, nor the Russian Revolution, but the change in the status of woman. History has seldom known so startling a transformation in so short a time. The "sacred home" which was the basis of our social order, the marriage system which was our barrier against human passion and instability, the complex moral code which lifted us from brutality to civilization and courtesy, are visibly caught in that turbulent transition which has come upon all our institutions, all our modes of life and thought, since factories out-wooed the fields, and cities absorbed the natural and human resources of the country-side. It is not without excuse that our minds are a little unbalanced in this unmoored age.

[1] Reprinted by special permission of Will Durant.

That woman should be anything but a household slave, a social ornament, or a convenience, was a phenomenon known to other centuries than ours, but only as a phenomenon, as an exception worthy of universal notice and surprise. Plato[2] pleaded quixotically for the opening of all careers, and the equality of all opportunity, without regard to sex; but Aristotle,[3] more congenial to the prejudices of his time, classed woman as an arrested development, and explained her as nature's failure to make a man. She belonged with slaves as naturally subordinate, and quite unworthy of participation in public affairs.

The Jews, like any warlike people, looked upon woman as a misfortune, a necessary evil to be tolerated as the only available supply of soldiery for the time being. No candles were lit when a daughter was born among the ancient Jews; the mother who gave birth to a girl had to undergo a double purification; and the boy, proud of the abbreviation which was his covenant with Jehovah, repeated regularly the prayer: "I thank thee, God, that thou hast not made me a Gentile or a woman." But the Jews were not exceptional; indeed they were in many ways ahead of the moral code of their day. Everywhere in the East women were despised until they became the mothers of sons, and not fully honored till their sons lay slain on some battlefield.

From that day to ours there have been, no doubt, a thousand variations and fluctuations in the status and treatment of women.

Which of us on the dark side of forty does not recall the truculent treatise in which Otto Weininger[4] proved that women had no souls? Did we not thrill with superiority when Nietzsche[5] counseled us, "When thou goest to woman, remember thy whip"? We did not care that these books which

[2] Plato (?427–347 B.C.). A great Greek philosopher.

[3] Aristotle (384–322 B.C.). A great Greek philosopher.

[4] Otto Weininger (1880–1903). A German investigator of biological problems. He wrote an important book, *New Aspects of the Woman Question.*

[5] Friedrich Nietzsche (1844–1900). A German philosopher.

so delighted us were but part of the eternal war of the sexes, military manuals for the besieged, voicing the wisdom of defeated men. We neglected to observe, as pertinent to the question of the partiality of these witnesses, that Nietzsche was jilted by his Dark Lady, Lou Salomé, after he had pursued her over half a continent, wooing her with philology and apothegms; that Weininger, the proud genius, was jilted by a Viennese waitress, and in dramatic despair shot himself dead in the house of the great Beethoven.[6] We read those books gratefully because they vicariously and safely expressed our secret hostility to the sex which we shall always love.

Until 1900 or so a woman had hardly any rights which a man was legally bound to respect. He might beat her and be well within the law if he left her moderately alive. If she earned money it belonged to him; if she brought him property in marriage it was his to spend. That she would ever have the privilege of working in a factory, or the sacred honor of marching to the polls, never occurred to any one.

Then, suddenly, these once pretty slaves began to talk about freedom and other fetishes, about equality and other impossibilities; they smashed windows, ruined letterboxes, and made interminable parades and ferocious perorations. To vary another *Comedy of Errors:*

> "In bed we slept not for their urging it;
> At board we fed not for their urging it;
> In company they often glanced at it."

They made up their minds, and had their way. Now we cannot beat them any more, they will not cook for us any more, they will not even stay at home with us of an evening. Instead of worrying about our sins they are busy with their own; they have acquired souls and votes at the very time when men seem to have lost the one and forgotten the other.

### *§ 2. What caused the change in the condition of woman?*

How shall we explain this precipitate overturn of stable and respectable customs and institutions older than the Chris-

[6] Ludwig von Beethoven (1770–1827). A great German composer.

tian era? The pervading cause of the change was the multiplication of machinery. The "emancipation" of woman was a natural incident of the Industrial Revolution.

For, first, it brought the industrialization of women on a scale unknown and undreamed of before. They were cheaper labor than men; the employer preferred them as employees to the more costly and rebellious males. A century ago, in England, men found it hard to get work; but placards invited them to send their wives and children to the factory gate. Employers must think in terms of profits and dividends, and must not be distracted by the consideration of morals, institutions, or states. The men who unwittingly conspired to "destroy the home" were the patriotic manufacturers of nineteenth-century England.

The first legal step in the emancipation of our grandmothers was the legislation of 1882, by which it was decreed that thereafter the women of Great Britain should enjoy the unprecedented privilege of keeping the money they earned. It was a highly moral and Christian enactment, put through by the factory-owners in the House of Commons to lure the ladies of England into attendance upon their machines. From that year to this the irresistible suction of the profits motive has drawn women out of the drudgery of the home into the serfdom of the shop. In England to-day one woman of every two works in an office or a factory; the number of women in industry is multiplying four times as fast as the number of men. By the time this generation withers and decays there will be, in England, Germany, and America, fifty million houses, and hardly a single home.

For the industrialization of women involved the decay of domestic life. As machinery bred new machines in a perpetually rising flood, and large-scale production, with new modes of power, cheapened costs, the factory outdid and outbid the home in a hundred occupations which had once varied woman's life. Bit by bit her old work was stolen from her; one by one the tasks that had made her slavery and her happiness slipped away, leaving the house empty of interest, and herself functionless and discontent.

It is to women's credit that she went out of the home into the factory; she sought the work that had gone from her hands; she knew that without it she would become a meaningless parasite, an impossible luxury for any but economically established men. She received her first pay-envelope with the pride and delight of the boy who, to escape from school, has accomplished manhood through industrial employment and a Sunday cigar. The exhilaration with which woman accepted her new servitude was the joy of having found something to do; it was the happiness of functioning, somehow, again.

So, the home being empty, no longer a place where things were done or life was lived, men and women abandoned it, and began to sleep in boxes, honey-combs called tenements or apartment-houses, dormitories for people whose lives, day and evening, were spent outside, in the roar and babble of the city. An institution which had lasted ten thousand years was destroyed in a generation. Our scientific sociologists and social psychologists had taught us that institutions, customs, and morals could not be altered except by slow and imperceptible gradations; but here was one of the greatest changes in the history of civilization, and it had come almost overnight, between the boyhood and the maturity of one man. Our editors and preachers and statesmen had warned us against permitting socialists to destroy the home; and meanwhile, under their eyes, in the very midst of their lives, the impersonal processes of economic change had accomplished the tragedy before the moralists had realized where the causes lay.

The home might have survived had children filled it with trouble and laughter; but the Industrial Revolution had taken them, too, away.

Freed from the care of offspring, freed therefore from the last task which might have made the home a tolerable and meaningful environment for her, she went into the office and the factory and the world. Proudly she took her place beside man in the shop; she did the same work, thought the same thoughts, spoke the same words, as the man. Emancipation, for the most part, proceeded via imitation. One by one the new

woman took over the habits, good or bad, of the traditional and old-fashioned male. The new diurnal propinquity made men effeminate and women masculine; like occupations, like surroundings, and like stimuli fashioned the two sexes almost into one.

Why is it that pictures of motherhood touch us to the heart and bring tears to the eyes? Because, before cities came, children were needed in great number; and our feelings were the reflex of that need. Now the city need not reproduce: it can draw to it with its bright lights and long nights the offspring of unweakened rural loins; the new Moloch holds out its arms, illuminated with a million varicolored bulbs, and the children come; by hundreds of thousands every year they come, and in their turn grow wise and barren. We who were born before the nineties, and grew near the open fields, will believe to the end that, as the Slavonic proverb warns us, "those who have no children have no happiness"; and that to raise a family of virile sons and gentle daughters is an achievement that calls for more character, and has perhaps a more substantial result, than painting neo-impressionist pictures, or composing modern music, or writing essays on the modern woman.

### *§ 3. How does the change in social condition affect woman?*

The emancipated woman, then, is the product of economic developments not willed by herself; and nothing is so absurd as the moral tirades which denounce her for being what she is. We should be able, with this orientation, to look upon her with some degree of objectivity and impartiality. Let us consider her.

In industry she is adapting herself with an astounding versatility, with an unsuspected flexibility of mind. Most of the tricks and habits of intelligence which a fairly recent psychology pronounced innately male, turn out to be superficial acquisitions which women can take on as readily as rouge. Observe these office girls everywhere; they may be slightly lacking in initiative, but their quiet competence, their patient courtesy, their unassuming assumption of most of

the real work of the office—while the superincumbent male smokes his cigar, leans back in his chair, and looks pontifically about—is a source of perpetual surprise and humble admiration in a certain amateur philosopher. Within a generation or two the weaker sex has made such progress in conquering a position in industry, in pervading almost every field of it except the brutally physical occupations, that even honest John Stuart Mill [7] would be amazed to-day to see how needlessly modest his hopes were for the sex which he made his protégée. There is no telling how far this feminine permeation of industry will go; the time may come when the superior tact of women, and their skill in the manipulation of details, will all but balance the greater strength and bolder initiative of men. When electric power takes the dirt and muscular strain from industry, even man will have to become intelligent to keep his place in the economic world.

In politics our daughters will not be so fortunate. No doubt the industrialized woman had to enter this sorry game to protect herself against decrees and contemporary discrimination. Had not the villainous male surrounded his hoary privileges with a thousand legislative barriers, and fortified his force at a hundred points with venerable laws? These had to be undone; every road had to be opened for the unspent energy of a sex suddenly shorn of domestic labor. What passionate ability they poured into this struggle for enfranchisement! Never was half a world of resistance so rapidly and so valiantly beaten down. During the same time, with forces as vocal and numerous, against the same hostility and abuse, the rebellious proletarians of England and America achieved, through political agitation, nothing. The bravery of embattled men drunk with the sound and fury of war could not outmatch the courage of these women marching to the polls, knocking at the gates of power, knocking till the doors were opened and democracy was forced to take them in. Fifty years from now women will realize how completely they have been taken in.

Some of them understand it now, and perceive that nose-counting is not emancipation, and that freedom is not politi-

[7] John Stuart Mill (1806–1873). A great English philosopher.

cal, but of the mind. A million alert and happy girls are filling with color and charm the class-rooms and dormitories and campuses that once harbored only the strutting heirs of creation. In a thousand colleges everywhere you come upon them, their faces newly serious with the literature and science of the world, their bright eyes shining with the lust of knowledge, their athletic bodies leaping with the sense of a fuller life. Perhaps their beauty blinds us, and we judge too favorably their bubbling gaiety and their profound frivolity. But have you heard them interrogate their teachers? Have you watched them as they tore a theory to tatters, and remade the world nearer to their heart's desire?

What will come of all this education? Will it coöperate with the widened life of the modern woman, with the thousand new experiences which are remolding her, to give her an intelligence capable of coping with this changing world? Will this new diversity of mind and interest disrupt that unity and wisdom of instinct which once served woman so well in her endless war with the hesitatingly intellectual male? Will this new intelligence in woman disturb and frighten off the possible suitor, and make it difficult for the educated woman to find a mate? The Roman citizen, we are told, was filled with horror at the prospect of a learned wife. And so is every man; he is unhappy in the company of a woman whose mind is the equal of his own; he can love only what is weaker than himself, as the woman can love only what is stronger. Hence the girl whose culture is of knowledge and ideas, rather than of natural charm and half-unconscious skill, is at a disadvantage in the pursuit of a mate; she is trespassing upon fields which men have for centuries reserved for men. A clever girl will conceal her mental superiority until she is safely married, and occasionally thereafter as well, when she has special favors in view. The illusion of male initiative and supremacy must be maintained.

In some fifty years, then, women have proved that the mental differences between the sexes are due far more to environment and occupation than to unalterable nature. This need not mean that women will at any early date overcome

the intellectual handicaps with which time and custom have encompassed them. Their cultural development has but begun; they have no age-long tradition and impetus behind them, no great exemplars to inspire them with confidence or serve as models for their growth. Only in our time has the average woman enjoyed educational opportunities on any scale remotely approaching equality with the male; for many generations yet the proportion of women to men in our colleges will be far less than the proportion of women to men in our population. Until the proportions are equal, every comparison of the artistic or scientific productivity of one sex with that of the other will be futile and unjust. Male geniuses are the selected best of millions of educated men; how shall genius in woman approach their number until woman shares equally in all the educational privileges of mankind?

And lastly, motherhood, even at its present fashionable minimum, will absorb a large share of woman's energies; she will continue, let us hope, to look upon it as her greatest achievement, and will be content to surrender such incidental frills as art and literature to men. She may discover that there are greater things than written words in the world, though she may find spoken words of service still. She may discover what even men can now understand, that there is some difference between the intellectual and the intelligent.

Meanwhile what has happened to the modern woman's body? Has her expulsion from the home and her welcome into the factory led to any physical deterioration? Very probably. She does not look so robust and healthy as her agricultural or domestic grandma. But that is true of all of us; men too have lost vigor since they left the fields for the factories. The modern mind is more alert; it handles complex tools and vehicles with steady confidence and (comparative) security; but the modern body is incapable of the strains and burdens which once it bore as part of the day's routine.

Yet with all her ailments the woman of our time remains sufficiently beautiful to make philosophers grow dizzy as she passes by. We cannot be too grateful to her for the sly arts by which she preserves her seductive charms to an age which

brought the ladies of past centuries to the first stages of decrepitude. It is delightful that women should refuse to grow old, and should still be dangerous at forty. Even lipstick and rouge are from this point of view forgivable adjuncts to art and civilization; though a natural color is an admirable substitute for cosmetics.

Perhaps this pretty frailty, this physical enfeeblement of the contemporary woman, is a passing and superficial condition. In a world operated by electric power, factories will be clean as once were homes; cities will spread out, and human beings will begin to breathe fresh air again. What with "hikes" and tennis and basket-ball, the modern girl may recapture the roses which urban industry has snatched from her cheeks. The impediment of constructive dress is being overcome; the body of the modern girl is boldly emancipated from the dignified impediments and impenetrable accoutrements that once chained her into a breathless immobility. The short skirt is a boon to all the world except the tailors.

The coming generation will not mind surface alterations. Anything at all, if done by pretty women consistently, will seem attractive to the normal man.

But what shall we say of the *delirium tremens* called the modern dance? Was it woman who invented it, or some neurotic male? And can it be that our forefathers raged as morally as we do now, when the voluptuous waltz replaced the pirouetting of aristocratic days? But what again shall be said of the growing proficiency of ladies in the gentle arts of robbery, murder, and politics? Recently, as a respectable Baltimore periodical informs us, "an unidentified man was brought to a hospital here in a critical condition, suffering from painful injuries said to have been inflicted by three girls." After this can we any longer doubt the emancipation of women?

### *§ 4. How does the change in the condition of woman affect society?*

Meanwhile what has become of marriage in this whirlpool of chaotic change?

It has well nigh disappeared; or if not quite that, it has been abbreviated at either end, by deferment and divorce. Of divorce enough has been said, and statistics quoted to satiety. As to deferment let us merely note that within half a century the age of marriage for men, in the cities of Western Europe and North America, has passed from the vicinity of twenty to the neighborhood of thirty. The economic insecurity of the male, the ornamental and expensive functionlessness of the female, the selective desire of women to marry above their class,—these are some of the causes that have put back the age of marriage.

The truth is that we males are cowards; we are not willing to face the stern compulsions and enlargening tasks which made our fathers men. Once we braved marriage with no other capital than our willingness to work; now we must be fortified with thousands before we dare the venture; and when at last we decide, the clean fire of youth is dead.

But outside of the proletariat the woman is as guilty as the man. Willingly or not she has become, in the middle and upper classes, a beautiful parasite. Freed from domestic toil by the alienation of industry from the home, and freed from the burdens of motherhood by nurses and maids, she is left with hands and head and heart restlessly idle, a rich soil for a thousand seeds of mischief. And by a natural development, the less she has to do, the lazier she becomes, and the less willing she is to perform what remains of the work which once made her a helpmeet instead of a doll. Such a woman offers to her husband very little.

What the conclusion of it all will be let others tell who know. Probably it will be nothing that we shall wish or will; we are caught in a current of change, and shall doubtless be borne along to fated and unchosen ends. In this rushing flux of customs, habits, institutions, anything at all may come.

Our wishes would make a far different picture from this promiscuous coming world. One would like to persuade young men to take at a more natural age the matrimonial adventure, and trust to its stimulus and compulsion—love giving every

power a double power—to lift them to a level with its tasks. It is true that youth is blind, and cannot judge; but age is cold, and cannot love. Shall we rate security so high as to miss the finest flower of life? One would be pleased to persuade women that there is no health or permanance in parasitism, and that there is more joy (though profounder sorrows too) in motherhood than in careers that harden the body and coarsen the soul into the unlovely likeness of a male. Happiness, like beauty, is the fulfilment of function; not the supine acceptance of some lot into which blind accident has dropped us, but that whole-hearted harmony of instincts in which the pursuit of individual purposes is reconciled with the welfare of the race. A hundred thousand generations have bred in us a powerful impulse to parentage; and Nature seems resolved to give us no happiness till we surrender to her supreme law. When we command her by our obedience she rewards us with such intense delights as no wealth or power can bring.

If a woman has found another function than motherhood which absorbs her energy and fills her life, it is middling well, and nature will bear with her; but if she wanders about strangely discontent, passing unsatisfied from one amusement to another, and finding no interest in her empty home, it is because she has turned her back on the categorical imperative of love. Certainly the world does not need children as abundantly as before; indeed it is not the world which one considers here at all; it is that happiness of mate with mate that calls for more than mating. Marriage fails when it is merely the relation of a man with a woman; it has a better chance, and a kindlier fate, if it is the relation of a man and a woman to their child.

Let us hope that these are but difficulties of transition; that our chaos of mind and morals, of politics and art, is an illucid interval between a system of order and continuance that is dying, and one that is being born—one that emerges slowly, not from our theories and our arguments, but from the trial-and-error adjustment of human impulses to the un-

natural conditions of an industrial, urban, and secular age. We are not witnessing the end of a civilization, as our moralists suppose; behind and around us on every side the great mass of simple people will go on, and their children will inherit the earth. There is every reason to believe that they will carry the world on until a new order, a new stability of conduct and thought, shall establish the race on the higher level to which our blind experiments may lead.

## TOPICS FOR CLASS DISCUSSION

### § 1

Why is the change in the status of woman one of the greatest events of the century?

In what ways do cities absorb the natural and human resources of the country-side?

How old is the idea of equality for woman?

How did certain great thinkers regard woman?

What was the condition of woman up to 1900?

### § 2

What explains the remarkable change in the condition of woman?

Why did men take legal steps to emancipate woman?

What are some of the effects of the emancipation of woman?

How did the emancipation of woman affect man?

How did the emancipation of woman affect the home?

### § 3

How did the change in the status of woman affect the character of woman?

How did woman gain her present position in our economic life?

What ability does modern woman show?

Why did woman enter the field of politics?

Why have there been more men of genius than women of genius?

How has modern life affected robustness?

In what respects have modern conditions injured woman?

### § 4

Have modern conditions brought complete happiness?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Point out a notable change in conditions of life.
(b) Tell something concerning the history of the subject.
(c) Present a satisfactory explanation of the causes of the change.
(d) Comment on several details involved in the change.
(e) Make a forecast for the future.

*Subjects*

1. The Boys and Girls of Today.
2. Modern Travel.
3. The Use of Books
4. Modern Amusements.
5. Modern Warfare.

# SHOULD WE FOLLOW POPULAR TASTE, OR CULTIVATE INDIVIDUAL JUDGMENT?

## BEST BOOKS AND THE VERY BEST [1]

By HEYWOOD BROUN

(1888– ) As one of the popular newspaper writers of the day, Heywood Broun constantly gains new readers. For many people his daily essays are the most interesting feature of the papers in which they appear. At various times he has written regularly for *The Morning Telegraph*, *The New York Tribune*, and *The New York World*. During the World War he was correspondent in France.

Among his books are: *With General Pershing and the American Forces; Seeing Things at Night; Pieces of Hate; The Boy Grew Older*, and *The Sun Field*.

### *§ 1. Is it possible to select "the very best" books?*

In the beginning there was Walter Camp.[2] Taking that, he decided that virtue was not its own reward and so he decided to exalt one man, or to be precise, eleven, above the others. There came into being, then, the All-American-Football Team composed of the eleven best players in the land. At first there was some scoffing. In Cambridge the charge was made that Mr. Camp's list represented no more than his opinion as to the eleven best football players in Connecticut. But the scoffing diminished and died. Walter Camp was not only accepted but emulated. The influence of his example spread far beyond the confines of football. America took to making lists. Within a year I have seen compilations of: the ten greatest books

[1] Reprinted by special permission of *The Forum*, and Heywood Broun.

[2] Walter Camp (1859–1926). A noted American athlete; an authority on football.

of all time, the six best novels published in February, the twelve greatest women in history, the nine most useful big league ball players, the twenty-one cardinal points of social etiquette, the eighty-eight most beautiful women, and the twenty-six articles of faith necessary for salvation. My memory is not very good. Of course, there have been many more lists. Come to think of it, I do remember "six things which must not be forgotten while doing the fox trot."

As a matter of fact, Walter Camp should not have had the credit. Harvard has done its share. It was Dr. Eliot [3] who devised The Five Foot Shelf. Possibly the whole movement rests on America's passion for idealism, that is, practical idealism. We want the very best in books and in butter, and in order that there shall be no mishap it is necessary that this best shall be set down and codified.

### *§ 2. Is it wise to try to read only "the very best" books?*

Now and again, I have an uneasy feeling that the movement has gone too far, and that a certain effort is being wasted in trying to tether the intangible and define the indefinable. I remember, with a certain discomfort, the young man from Pittsburgh who asked me to provide a list even more ticklish than all the rest.

"As a constant reader," he wrote, "I am humbly requesting your assistance in a matter of a little experiment that I desire to perform. I find myself highly enamored of a superlatively attractive young lady who has, however, one apparent drawback to me. That lies in the fact that she has never cultivated a taste for really worth while reading. Now, my idea is this: that this reading taste may be developed by the reading of a number of the best books in various lines. Will you send me a list of fifty of the very best books. I can promise you that the young lady will make a serious attempt to read them. When she has completed this reading, I shall ask her to make

[3] Charles William Eliot (1834–1926). From 1869 to 1908 President of Harvard University; deviser of *The Five Foot Shelf*, a list of the world's great books.

a thoroughly frank statement as to whether the reading habit has been cultivated which will enable her to enjoy good literature. The young lady has been through high school."

That was almost six years ago. I wonder if they have been very happy. I am assuming that they have married, for I never sent the list for which the young man asked. Not that I failed to take the matter under consideration. On the contrary, I racked my brains for months over the problem as to just what were the books on which one should wed. At length a formula began to sing through my brain. It ran: "Marry in Ouida [4] and repent in Shaw." [5] But that I kept to myself.

The thing which dissuaded me was the thought of the potential strain and agony of that fifty book courtship. I could imagine the young lady doggedly digging into *The Decline and Fall of the Roman Empire* [6] while the young man sat near-by watching, waiting, twitching with eagerness to catch some sign which might indicate to him whether or not she was actually enjoying literature. Twice, I seemed to see the determined girl smile wanly. And at such times her lover's face would light up only to fade again when he realized that this was nothing more than a brief effect, that what he saw was love rather than aesthetic appreciation. It was after weeks of turmoil that I came to my decision. I pounded my fists upon the desk and spoke aloud, as I often do in settling a crisis. "Let nature take its course," I said.

Probably that is what happened. Having no list upon which to preside, I fully believe that the young man followed the dictates of his heart. He came upon her suddenly one evening in twilight. She was reading a book, but he entered the room so suddenly that there was no chance for her to hide it under the sofa cushion. The gleam of a lamp from across the room was on her hair on the title page. The youth can hardly have

[4] Ouida. The pen name of Louise de la Ramée 1839–1908), a French-English writer of sentimental novels.

[5] George Bernard Shaw (1856– ). A noted modern Irish dramatist and critic.

[6] *The Decline and Fall of the Roman Empire.* A famous work of history, written by Edward Gibbon (1737–1794), an English historian.

failed to observe *The Winning of Barbara Worth* by Harold Bell Wright.[7] But it was the light on her hair which caught his eye. "Put down your Shelley," [8] he cried to her in a voice husky and trembling with emotion. He was far gone in feeling, but not beyond an exquisite tact. The book fell upon the floor and was not thereafter regarded. That night "they read no more."

In my vision I see them now in a home of their own. They have made a slight adjustment. In the evening he puts on his slippers and she reads aloud to him the serials out of *The Saturday Evening Post*. He does not mind at all, indeed he rather enjoys the fact, that it is necessary for him to tell her how to pronounce some of the longer words.

### *§ 3. Which is better, honest enjoyment, or hypocritical admiration?*

When I shouted out "Let nature take its course," that night in my study, I hit upon a slogan very needful for these United States. There is an aching in the land for those pleasant, restful spots which lie a little below the peaks which have been identified as the very best. We are a people who have come to read for uplift and improvement. Many of us peer at pictures which we do not like because we have been told that they are good for us. We read books so that, having read them, we may talk and impress the neighbors. We listen to music which sets no sounding in our hearts, because the composer is both dead and great. Enjoyment is the last thing which we demand from any of the arts.

The young man and the young woman were wiser. I am sure that they are very happy.

#### TOPICS FOR CLASS DISCUSSION

§ 1

**Is it possible to make a list of "the ten greatest" in any field?**

[7] *The Winning of Barbara Worth*. A popular novel by Harold Bell Wright (1872– ), an American novelist.

[8] Percy Bysshe Shelly (1792–1822). A great English lyric poet.

Why should we read books?

§ 2

What principles should guide us in our reading?

Do you agree with the theme of Mr. Broun's satire?

What are the effects of cultivating hypocritical admiration for certain books, or, in fact, for anything?

§ 3

Why is it necessary to read with real interest and appreciation?

How can we gain genuine appreciation of the best books?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Point out several instances that illustrate a tendency in modern life.

(b) Tell some personal incident that will reflect the thought that you wish to emphasize.

(c) Summarize your thought and emphasize the point of your work.

*Subjects*

1. Dressing in the Latest Style.
2. Reading "Best Sellers."
3. Voting the Party Ticket.
4. Following the Crowd.
5. The Custom of the Day.

# IS IT WORTH WHILE TO DREAM OF BETTER THINGS THAN THOSE AROUND US?

## REALITY

By HILDEGARDE HAWTHORNE

The daughter of Julian Hawthorne, and the grand-daughter of Nathaniel Hawthorne, Hildegarde Hawthorne has followed the family tradition, and devoted herself to literary work. She is a graceful poet, a charming essayist, and the author of many short stories.

Among her works are: *A Country Interlude; Poems; Essays; The Lure of the Garden; A Peep at New York; Old Seaport Towns of New England; Rambles Through College Towns; Girls in Bookland,* and *Makeshift Farm.*

### *§ 1. Does imagination have any value?*

You boys and girls, the youth of our world, stand in the midst of life, interested in its thousands of aspects, knowing some things, wondering about others, indifferent to yet others. Mixed with what you know are your dreams and your fancies, a strange part of you, a part that sometimes seems more real than actual experience and more worth while. We do not get very far into life before we begin to ask ourselves what reality is—what is true and what is false, what "fake," what actual. To put all our dreams and fancies on one side and call them unreal is what few of us are willing to do; they may not be real, but they often are more precious than the real things, and life with them left out would appear a poor, dry thing.

To me it has always seemed that if we are to live our life richly, we must measure reality with a magic rod.

Science has proved that anger is a real thing,—not a mere mood,—so real that it can secrete a poison; and when we say that some one was so angry that he was sick in consequence, we state a simple fact. Let us not doubt, that joy and

generous impulses are at least as real as anger and hatred.

Imagination, then, may be a reality. It may have a creative force. There is in each of us the power to imagine things we have never experienced. We can imagine a world where life will be better and finer than it is here and now. We can imagine ourselves in such a world.

And before the world can get better or finer, or we be fit for such improvement, imagination must blaze the way. It was imagination that made Columbus brave the ocean for the long and weary voyage; it was imagination that first turned the points of light in the night sky to worlds and suns. If our forefathers had been content with what they thought was reality, they would have gone right on living in the midst of the most astonishing errors.

Here you are, in a world that is at this time undergoing immense changes. We probably have only a slight idea of how profound these coming changes are to prove. It is a world in which, if you are to play a worth-while part, you must make free use of your imagination. You must be unafraid. You should feel that the bounds of reality are expanding, and that the life you are to live is to make realities of many things which now are regarded as dreams and fancies. And you will have vast possibilities of discovery in new and untrodden fields of endeavor. If you are ready to follow the dream that is in you, and to believe it to be reality, you can make strange and beautiful things come to pass. We are all fairly familiar with the shape of our world, with its construction, and the laws by which it exists; and we understand a part at least of the natural phenomena that surround us. We know that the world's story is a tremendous one, and day by day we unravel more of it. We know that it has come to be utterly different from what it appeared to be when men looked merely at apparent fact. And so we have learned that apparent fact is often not fact at all. Behind the appearance lies the truth.

### *§ 2. How may one become happy?*

As with the earth itself, so with ourselves. You want to be your true self. You want to develop in the fullest way possible.

You want to do the work and live the life that will make you rich and happy.

By "rich" I do not mean that your aim will be to gather together a whole mass of possessions. You may or may not acquire a huge bank-account. The thing that matters is how richly your faculties of mind and spirit shall be developed by your life. In trying to discover reality, you will have to decide what is real in yourself. If you are moved by beauty, by art, by music, you want to be sure that these qualities in you are not going to be starved by the kind of life you lead. If you are attracted by science, you must try to plan a life that will cultivate and train the faculty for work in that direction. You should dig into yourself as though you were a kind of gold-mine, bring out the rich ore, and use it to the fullest value. You will get a life worth living by working for what is solid satisfaction to yourself. The man or woman who slaves and toils to make a showing before the neighbors is snatching at a shadow and letting reality go. You want to live your own life, not some one else's.

Sincerity is the beginning of wisdom, the foundation of reality. An artificial life is rooted in insincerity, and is of precious little use either to itself or any one else. The beauty about being sincere with yourself, and therefore with the rest of the world, is that you are sure then to take a real place in the life of the world. You will do what you are fitted to do.

An enormous amount of our civilized existence is spoiled by sham, by affectation. These things are a dry-rot in the character of an individual or a community. Clean them out of the world, and we take a big step forward. They flourish wherever appearance is considered more desirable than truth; they clog the forward-moving wheels of time; they destroy and poison life. Sham! How close the word is to "shame," and how linked are the two things themselves! Have no patience with sham. Stick to reality; there you have true metal that can be coined to buy precious things from life.

And we know sham when we meet it. We know it in ourselves, and we know it in others. It wears a clever look at times, but it is not really clever. It spoils whatever it touches

and whoever makes use of it. It gives nothing worth having, and in the end it takes away the power to believe in reality at all. Life and the world and people are all frauds to the fraud.

Often one hears real life, reality, spoken of as though it were dull and hard. "You will find real life very different from that," people say, if you talk of things you mean to do or of what you hope for. But why should any one speak like that? For real life is capable of splendors and romances, as the real world is capable of the most exquisite beauty, and high adventure waits around every corner—if only you will go round the corner to meet it. John Burroughs said, not a great while before he died, that he wished he could have many, many more years in a world that was so wonderful, so beautiful, so full of things that are interesting and thrilling to study, as this one. Burroughs never wasted a minute over anything unreal. He was concerned with realities, and he found them endless in their variety and their appeal. Rough and severe, as well as lovely and kind, reality can be. What of that? We have stout hearts and strong muscles, and we surely do not expect to find all roads made smooth for us. You know the joy of a spring day, when the air is like silk, the sweetness of the flowers like balm, when you go idling and dreaming over fields as green as grass can make them, and birds sing to you, and butterflies drift across your path. And you know the wild enjoyment of keen winter, when the snow creaks underfoot, when the wind is sharp and snaps at you as you race and play, while the blood sings in your veins and you have to shout to prove how alive you are. Who can say which of these experiences is happier? They differ from each other, but they both give to you, who are so filled with countless powers for joy, keen delight. The rough ways of life can do this also. Sometimes they are hard to meet, hard to endure; yet when you look back upon them you would not have missed them—not for much! They are real, and you knew their reality, and met them with what was real in you. They left something in your soul, in your mind, in your body, that you would be poor without.

### *§ 3. What interesting problems lie before us?*

Life is going to bring you its problems, and I believe that you will get them in a far greater measure than the boys and girls who grew to manhood and womanhood before you, because I believe that you are going to be called upon to enter far more into the world jobs than they were. Authority used to be collected into a few hands. In time, it will be more and more the possession of all. You must govern, in this life we are entering upon. You, who are to be the nation, will have to do national work. Girls, as well as boys, you have tremendous things to do. For nations are no longer isolated groups of people. They are linked close, and are so interdependent that what one nation does is reflected the round world over. Does it not stir you to think that you are to do your work in a world like this? Does it not make you feel that you must think honestly and straight, must have no patience with shams, with false sentimentality, with anything less than the truth as you believe it to be the truth?

Never mind what you are to be, what business you are to engage in, how plain your life may be, you are to govern, you are to help guide the nation and, with it, the world. To make yourself fit for that is a mighty job, and an interesting one. Don't be afraid of it, but don't belittle it, either. It holds romance and adventure, it will call out all your strength, it will need your fine faith and your courage. And who knows what you may not do, before you hand it on to your own sons and daughters? The world is waiting to see.

#### TOPICS FOR CLASS DISCUSSION

§ 1

Why are dreams and fancies often more precious than real things?
In what way does imagination have creative force?
Why is mere contentment with reality a hindrance to progress?
In what ways are the bounds of reality expanding?
In what ways do dreams and fancies become realities?
Explain why mere appearance often deceives people concerning what is real.

§ 2

How may any person become rich?
How may any person gain real satisfaction and happiness?
Why is sincerity necessary to success?
In what way does high adventure wait around every corner?
How do hardships and misfortunes contribute to the reality of life?

§ 3

Why must the people of today and tomorrow do much more national work than the people of the past had to do?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Show how the subject that you select is related to the lives of your readers.

(b) Explain the value of the subject as a power in life.

(c) Point out ways of gaining full values.

(d) Explain how the subject is related to the future.

*Subjects*

1. Happiness.
2. Culture.
3. Success in Life.
4. Good Health.
5. The Three Wishes.

# HOW MUCH SHOULD A PERSON WORK IN ORDER TO SUCCEED?

## THE SECOND MILE

By BRUCE BARTON

(1886– ). As writer of forceful, appealing magazine articles and of popular books, such as *The Book Nobody Knows*, *The Man Nobody Knows*, and *It's a Good Old World*, Bruce Barton has won a prominent place in popular appreciation. After his graduation from Amherst College he held at various times positions as managing editor, assistant sales manager, and editor. He is now engaged in the advertising business.

### *§ 1. What is the proper amount of work?*

There is a strange fact about business that I have noticed many times.

It may be expressed in this apparently senseless phrase:

*A little too much is just enough.*

A young man came to me yesterday to tell me his boss was fired.

I was sorry for the boss; glad for the young man; and glad for myself. It proved me, for once, a good prophet.

For the same young man had met me three months ago and complained of his lot. His boss was loafing on the job, leaving all the work of the department to him. "He gets the money, and I do the work," the young man exclaimed. "What shall I do?"

I told him to do more work.

"But I'm doing too much already!" he cried.

"I know it," I said. "Do more. Do so much more that everybody in the office will notice it. Then see what happens."

Well, it happened. The boss is fired: and he has the boss's job.

### *§ 2. Did any famous men work remarkably hard?*

I read a great deal of biography: it is my favorite kind of reading. And nothing impresses me so much as to see how hard the great men of the world have worked.

Almost without exception, they have done more work than they needed to do: more work than the average man would have been willing to do: more than enough.

Take this extract from a book recently published—the life of Delane, the great editor of the London *Times.*

> He read and edited himself everything that was to appear in the paper next morning—telegrams, correspondents' letters, the reports of Parliament. He selected the letters addressed to the *Times,* that were to be published: he chose the books that were to be reviewed: he was scrupulous as to the way in which even small matters of social interest were announced and handled. This method of editing was infinitely laborious. Even when the *Times* was much less than its present size, the task of reading, correcting, and controlling from forty to fifty columns of new matter every night was immense. But Delane never shrank from it.

I know editors getting fifty dollars a week who would consider themselves abused beyond endurance if any one suggested a day's work like Delane's.

Doubtless there were plenty of editors in London in Delane's own day who thought him a fool to work so hard. *If there were, we do not know their names.*

Posterity seldom does know the names of the men who are careful not to work too hard.

Dickens began life as a stenographer.

> How hard I worked at that tremendous shorthand and all the improvements pertaining to it! (he exclaimed). I will only add to what I have already written of my perseverance at that time of my life and the patient, continuous energy which then began to be matured in me, and which I know to be the strong point of my character, if I have strength at all, that there, on looking back, I find the source of my success.

Bishop Butler[1] worked twenty years on his *Analogy*, and then wanted to burn it because he thought it not good enough.

George Eliot[2] read more than a thousand volumes before she began to write *Daniel Deronda*.

Patient, continuous, ceaseless work. What the ordinary writer would have called too much the extraordinary writer thought hardly enough.

### *§ 3. How can a person succeed?*

There is a verse in that great text-book on modern business, the Bible, which sums it all up:

*"And whosoever shall compel thee to go a mile, go with him twain."*

Whosoever hires you to work eight hours, take advantage of him by working a little longer: whosoever compels you to do a certain task, do more than you contract to do.

It's the second mile that counts. All biography is a record of that truth: all business experiences attests it.

The work that no man compels you to do is the work for which the world pays most.

A little too much is just enough.

#### TOPICS FOR CLASS DISCUSSION

§ 1

Under what circumstances is "A little too much" "just enough"?
What are the results of working more than one is expected to work?

§ 2

Why do we know the names of so few famous men who failed to work hard?
What advantages did Dickens gain from his study of shorthand?

§ 3

What work is most profitable?
What is the meaning of the saying, "It's the second mile that counts"?

[1] Bishop Joseph Butler (1692–1752). An eighteenth century English philosopher, author of *Analogy of Natural and Revealed Religion.*

[2] George Eliot (1819–1880). An English novelist, noted for thought-compelling work.

For what kind of work does the world pay most?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Begin by calling attention to some unusual statement.
(b) Present a pertinent example from daily life.
(c) Explain the force of the example.
(d) Add two or three other examples from biography or history.
(e) Conclude by placing new emphasis on the principal thought.

### *Subjects*

1. Another Half Hour.
2. Better than the Average.
3. Making People Notice.
4. A Hundred Per Cent Plus.
5. Playing the Game.

# WHAT SHOULD CHARACTERIZE AMERICAN SPEECH?

## THE LIP-LAZY AMERICAN[1]

By EDWARD WILLIAM BOK

(1863– ) For thirty years Edward W. Bok was the brilliant editor of *The Ladies Home Journal*. In 1923 he offered $100,000 for the most workable plan by which the United States might join with other nations in bringing about, and in maintaining, permanent world peace. His autobiography, *The Americanization of Edward Bok*, now studied in many schools, tells vividly the story of his coming to America as a child of immigrant parents, of his study in day schools and night schools, of his energetic and ingenious methods of making money, and of his rise from office boy in a Western Union Telegraph office to a prominent position as editor and publisher. In various books Mr. Bok has emphasized his belief that a person who wishes to do so may gain some kind of success.

### *§ 1. Is good speech a fundamental of education?*

"What a calamity! To take words, beautiful in themselves, and then speak them so that all their beauty is marred."—FRANCIS THOMPSON[2]

Suppose a boy has the desire to make something of his life. He naturally feels that his first step to success is to excel at school. He goes, as do the vast majority of boys, to the public school. He is told that America has "the finest educational system in the world," and that if he does not learn from what his country offers him, it will be his fault. But in truth, will it be? He may have studied his alphabet at home, he knows "some figures," but now he is to study systematically and earnestly. He certainly cannot learn unless he

[1] Reprinted by special permission of Edward W. Bok.

[2] Francis Thompson (1860–1907). An English poet especially gifted in the power to use words strikingly, effectively, and beautifully.

studies. But who will teach him *how* to study? Not what to study, but how to study? And even when he does learn what to study without being told how to study it, who will teach him how to tell others intelligently what he has learned—how to tell it so that others can understand what he says? Who will teach him to open his lips when he recites? Who will teach him to enunciate clearly, to pronounce his words fully and distinctly? Who will tell him how to put the emphasis on the right word? "Oh," is the blithe answer, "the teachers teach that." The teachers? How can they teach an art in which they are never trained and are themselves almost totally deficient? How many teachers speak distinctly? And if they teach distinct pronounciation and clear enunciation, as some claim, why is it that the American is the lip-laziest person in the world?

"But do you consider that, part of an education?" an educator once asked me. I asked him, "Pray, what is education?" We are told that education is supposed to fit the young for life. Is it not a requisite that we should be taught how to arrive at a result, and then shown the method by which we can use it to the best advantage? Are there any two points in education more fundamental?

The most cursory study of our educational system for the purpose of determining the emphasis placed on these two fundamental points will reveal their almost total absence. It makes no difference whether it is the kindergarten, the elementary public school, the high school, the private preparatory school, the college, or the university. All are one in these two respects.

"How can I learn this," said a boy to his instructor, "when I don't know how to learn? Show me how to study, and I'll learn whatever you put before me."

"Ah, my boy," came the enlightening answer, "that's exactly the thing for you to learn."

The boy was too young to combat the point with his instructor, but this is the point of view held by the average instructor of our future men and women: they are told what to learn, but not how to learn it.

### *§ 2. Do Americans value good speech?*

Ask of our educational executives why our boys and girls are not taught to impart what they do learn so that they can be understood and use their knowledge to the best advantage, and a look of bewilderment will come into the face of the executive. Vocal training is about as far removed from his mind as is his own inability to speak distinctly and enunciate clearly.

In one of the largest universities a special course in vocal placement was an outstanding and unusual course. The war came, and the instructor was killed in battle. So was the instructor in English literature. The latter was at once replaced; the other was not, and the course allowed to be dropped.

"Why?" I asked the president.

"Well," was the answer, "come to think of it, I don't know."

The rightful valuation was not placed on the course. That is really why.

I attended an important educational conference in Washington, and during the four days that a friend and I listened to some thirty-odd speakers from the platform and the floor, we decided that not half a dozen could be clearly understood. Yet the speakers included some of the principal educators in the country. The hall was small; it could not have accommodated over six hundred persons. The acoustics seemed excellent, and yet here were a company of men and women engaged in the important field of education who spoke so indistinctly as to make what they said inaudible to one half of the audience. It was significant, too, that the only speaker, a woman, to whom it was a pleasure to listen for her clear enunciation, was an Englishwoman. Of what use is it to know the most we can know if those to whom we try to tell it cannot understand us when we speak? Go to any play with an English cast of actors, observe the clear and full value which they give to each word spoken, and then listen to the lines of a play spoken by American actors? The contrast is like the force of a blow.

### *§ 3. Is it possible to improve in speech?*

An interesting incident happened at the première of a well known play of which much was expected. The leading part was taken by an actor notorious for "mouthing" his words, and his co-star, an actress of some repute, was equally famous for her lack of clear enunciation. The first act of the play had not proceeded for more than fifteen minutes, the star and his co-star were on the stage engaged in a dialogue, when, suddenly, in the fifth row from the front, a man of distinguished appearance, who turned out to be a well known member of the bar, arose, and in a well modulated voice said:

"Excuse me for interrupting you, Mr. ——, in your scene, but I think you should know that scarcely any one in the audience, I believe, can understand what Miss —— and you are saying. Will you not make it possible for us to enjoy the play?"

The actor flushed, and turning to his co-star, he bowed her off the stage. Then he proceeded to give a tongue-lashing to his critic and to the audience for the "impertinence of telling an actor how to speak his lines." The curtain was rung down, and some hundred or more of the men in the audience went out into the lobby, sought the manager of the play, and told him they all agreed with the auditor who had shown the courage to rise and speak their thoughts, and that if the lines could not be better spoken, they would demand the money for their tickets and leave the theater. To their surprise, the manager said he heartily agreed with the patrons, and that he was on his way "back stage" so to imform the two principals of the stage; that he himself had been able to understand scarcely a word spoken.

After a few moments, the curtain was rung up, the two principals bowed their thanks to the audience, and the first act was replayed. So carefully did the two actors speak their lines that at the close of the act the applause was thrice repeated, and as the clear speaking and enunciation of the lines of the play continued to the end, the actors received an ova-

tion at the close, and the play became one of the successes of the season.

The rebuke should have been unnecessary, it is true. There should be more and better American schools of acting where our actors should be taught clear speaking and distinct enunciation, as is the practice in England. The stage is a powerful educational influence, and could be a great factor in its influence upon the manner in which we as a people should speak. We have a right to expect that our actors will speak distinctly, and where they do not, the incident I have told is worthy of remembrance and of repetition.

### *§ 4. Does good speech have practical value?*

We fail to see the value of distinct speaking, or, if we do, we certainly take no pains to see to it that it is taught to our children. That is the actual truth of the matter. And the fault is with us who are elders. Among American boys there is a feeling that to speak distinctly is something of a pose or is "affected." By some it is considered "effeminate." Is to slur one's words the mark of American masculinity? It would appear so, if one may judge by the average American public speaker. Is it proof of the "finest educational system in the world" to be a lip-lazy nation? If so, then the English educational system is certainly the worst in the world.

It is curious that the American man, with his perceptions always alive to assets, has not sensed the value of a trained speaking voice. There are few possessions more of an asset than the ability to speak distinctly and to know where to put the emphasis, whether a man is a salesman or an executive anxious to make his points effective in speaking to a business conference, before a board of directors, a committee, or a public audience. It is one of the most valuable "selling" qualities a man can possess, whether he is selling a bill of merchandise or making a point in argument. Nothing is of equal value to the lawyer impressing a jury or bench, it is the chief asset of the preacher, it is invaluable to the statesman, it is the instrument of success with the public speaker. Yet apparently we

pay not the slightest attention to the almost complete absence of a study of the subject in our schools and colleges, save in two or three colleges, and permit generation after generation to inherit our national lip-laziness. We are known in other countries for our slurring speech and our carelessness of pronunciation, and yet an era of international relations faces our children for which we should equip them with all the natural qualities necessary for their greatest efficiency.

We cannot expect the young to see the necessity and value in the possession of a gift which only years of experience can prove an asset. But we who have learned and lived and realized, sometimes to our great loss, how much an insistence of parents on a point obviously obscure to us in our immature period means, should see to it that it shall no longer be true of the American, beyond the present generation, that he cannot speak distinctly the language of his fathers. The place to begin is, naturally, in the home, but home training should be supplemented by the school and the college.

"How well he speaks!" should not be the occasional surprised comment; it should be, as it can be, the nationally accepted hall-mark of the American.

## TOPICS FOR CLASS DISCUSSION

§ 1

Why is it more important to learn how to study than it is merely to learn facts?

Explain what Mr. Bok means when he says, "The American is the lip-laziest person in the world."

Does your own experience in school life lead you to support what Mr. Bok says?

What is the purpose of education?

Formulate a series of rules that will help in teaching students how to study.

§ 2

Formulate a series of rules that will help students to speak effectively.

What contrast exists between the speech of English people and the speech of American people?

§ 3

What makes the stage a powerful educational influence?

How can the stage aid in improving American speech?

§ 4

Of what kind of speech should a person be proud?
What is the business value of good speech?
What should the school do to aid in developing good speech?
What can an individual student do to improve his speech?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Select a quotation that emphasizes the importance of the subject. Place the quotation at the head of your work.

(b) Point out a real need in American life.

(c) Present, from ordinary life, definite examples that show the greatness of the need.

(d) Contrast conditions in America with conditions elsewhere.

(e) End your work by stressing the necessity and the value of the subject.

*Subjects*

1. Good Manners.
2. Good Taste.
3. Personal Appearance.
4. Thought for Others.
5. The Management of a Store.

# HOW SHOULD ONE FEEL TOWARD BAD WEATHER?

## ON A RAINY MORNING[1]

By CHARLES S. BROOKS

(1878– ) A writer of charming essays, all in a happy vein, that is what Mr. Brooks became after his graduation from Yale, and after a few years of business life. During the World War he worked in the Department of State in Washington. He contributes frequently to magazines, and later gathers his essays into books, some of which are *A Journey to Bagdad, Three Pippins and Cheese to Come,* and *Chimney Pot Papers.*

### *§ 1. Is a rainy day necessarily a disagreeable day?*

A Northeaster blew up last night, and this morning we are lashed by wind and rain. M—— foretold the change yesterday when we rode upon a bus-top at nightfall. It was then pleasant enough, and to my eye all was right aloft. I am not, however, weather-wise. I must feel the first patter of the storm before I hazard a judgment. To learn even the quarter of a breeze, unless there is a trail of smoke to guide me, I must hold up a wet finger. In my ignorance clouds sail across the heavens on a whim. Like white sheep, they wander here and there for forage, and my suspicion of bad weather comes only when the tempest has whipped them to a gallop. Even a band around the moon, which I am told is primary instruction on the coming of a storm, stirs me chiefly by its deeper mystery, as if astrology, come in from the distant stars, lifts here a warning finger. But M—— was brought up beside the sea, and she has a sailor's instinct for the weather. At the first pre-

[1] Reprinted by special permission of the Yale University Press.

liminary shifting of the heavens, too slight for my coarser senses, she will tilt her nose and look around, then pronounce the coming of a storm. To her, therefore, I leave all questions of umbrellas and raincoats, and on her decision we go abroad.

Last night when I woke I knew that her prophecy was right again, for the rain was blowing in my face and slashing on the upper window. The wind, too, was whistling along the roofs, with a try at chimney-pots and spouts. Down below I heard ash-cans toppling over all along the street and rolling to the gutters. It lacks a few nights of Hallowe'en, but doubtless the wind's calendar is awry, and he is out already with his mischief. When the window rattles at this season, it is the *tick-tack* of his roguish finger. If a chimney is overthrown, it is his jest. To-morrow we shall find a broken shutter as his rowdy celebration of the night.

This morning is by general agreement a nasty day. I am not sure that I assent. If I were the old woman at the corner who sells newspapers from a stand, I would not like the weather, for the pent-roof drops water on her stock. Scarcely is the peppermint safe beyond the splatter. Nor is it, I fancy, a profitable day for a street-organ man, who requires a sunny morning with open windows for a rush of business. Nor is there any good reason why a house-painter should be delighted with this blustering sky, unless he is an idle fellow who seeks an excuse to lie in bed. But except in sympathy, why is our elevator boy so fiercely disposed against the weather? His cage is snug as long as the skylight holds. And why should the warm, dry noses of the city, pressed against ten thousand windows up and down the streets, this morning be flat and sour with disapproval?

It may savor of bravado to find pleasure in what is so commonly condemned. Here is a smart fellow, you may say, who sets up a paradox, a conceited braggart who professes a difference to mankind. Or worse, it may appear that I try my hand at writing in a "happy vein." God forbid that I should be such a villain! For I once knew a man who, by reading these happy books, fell into pessimism and a sharp decline.

He had wasted to a peevish shadow and had taken to his bed before his physician discovered the seat of his anemia. It was only by cutting the evil dose, chapter by chapter, that he was finally restored to his friends. Yet neither supposition of my case is true. We who enjoy wet and windy days are of a considerable number, and if our voices are seldom heard in public dispute, it is because we are overcome by the growling majority. You may know us, however, by our stout boots, the kind of battered hats we wear, and our disregard of puddles. To our eyes alone, the rain swirls along the pavements like the mad rush of sixteenth notes upon a music-staff. And to our ears alone, the wind sings the rattling tune recorded.

### *§ 2. What are the interests of a rainy day?*

Certainly there is more comedy on the streets on a wet and windy day than there is under a fair sky. Thin folk hold on at corners. Fat folk waddle before the wind, their racing elbows wing and wing. Hats are whisked off, and sail down the gutters on excited purposes of their own. It was only this morning that I saw an aristocratic silk hat bobbing along the pavement in familiar company with a stranger bonnet; surely a misalliance, for the bonnet was a shabby one. But in the wind, despite the difference of social station, an instant affinity had been established, and an elopement was under way.

Persons with umbrellas clamp them down close upon their heads and proceed blindly, like the larger and more reckless crabs that one sees in aquariums. Nor can we know until now what spirit for adventure resides in an umbrella. Hitherto it has stood in a Chinese vase beneath the stairs and has seemed a listless creature. But when a November wind is up, it is a cousin of the balloon, with an equal zest to explore the wider precincts of the earth and to alight upon the moon. Only persons of heavier ballast, such as have been fed on sweets, plump pancake persons, can now hold an umbrella to the ground. A long stowage of muffins and sugar is the only anchor.

At this moment beneath my window there is a dear little girl who brings home a package from the grocer's. She is tugged and blown by her umbrella, and at every puff of wind she goes up on tiptoe. If I were writing a fairy-tale, I would make her the princess of my plot, and I would transport her underneath her umbrella in this whisking wind to her far adventures, just as Davy sailed off to the land of goblins inside his grandfather's clock. She would be carried over seas until she could sniff the spice winds of the South. Then she would be set down in the orchard of the golden prince, who presently would spy her from his window, a mite of a pretty girl, all mussed and blown about. Then I would spin out the tale to its true and happy end. How she labors at the turn, hugging her paper bag and holding her flying skirts against her knees! An umbrella, however, usually turns inside out before it gets one off the pavement, and then it looks like a wrecked Zeppelin. One puts it in the first ash-can, and walks off in an attempt not to be conspicuous.

Although the man who pursues his hat is in some sort aware that he plays a comic part, and although there is a pleasing relish on the curb at his discomfort, yet it must not be assumed that all the humor on the street rises from misadventure. Rather, it rises from a general acceptance of the day and a feeling of common partnership in the storm. The policeman in his rubber coat exchanges banter with a cab-driver. If there is a tangle in the traffic, it comes nearer to a jest than on a fairer day. A teamster, sitting dry inside his hood, whistles so cheerily that he can be heard at the farther sidewalk. Good-naturedly he sets his tune as a rival to the wind. It must be that only good-tempered persons are abroad, those whose humor endures and likes the storm, and that when the swift dark clouds drove across the world, all sullen folk scurried for a roof. I have been told, though the story seems incredible, that the customs' wharf was established on some theory like this for the wise partition of humanity, in order that all sour persons might be housed together for their employment, and society be rid of them. Doubtless, therefore, it

is by an extension of this obscure, but beneficent, division that only those of better nature go abroad on these blustering November days.

There are many persons, of course, who like summer rain and boast of their liking. This is nothing. One might as well boast of his appetite for toasted cheese. Does one pin himself with badges if he plies an enthusiastic spoon in an ice-cream dish? Persons of this turn of mind make a point of their willingness to walk out in a June rain. They think it a merit to go tripping across the damp grass to inspect their gardens. Toasted cheese! Of course they like it. Who could help it? This is no proof of merit. Such folk, at best, are but sisters in the brotherhood.

And yet a November rain is only a June rain that has grown a beard and taken on the stalwart manners of the world. And the November wind, which piped lazy melodies in October, has done no more than learn brisker, braver tunes to befit the coming winter. If the wind tugs at your coat-tails, it only seeks a companion for its games. It goes forth for honest celebration, and who shall begrudge it a chimney here and there if it topple it in sport?

### *§ 3. What are the advantages of a rainy day?*

Despite this, rainy weather has a bad name. So general is its evil reputation that from of old one of the lowest circles of hell has been covered thick with ooze in which villains are set shivering to their chins. But the beginning of this distaste may fairly be traced to Noah. Certain it is that toward the end of his cruise, when the passengers were already chafing with the animals,—the kangaroos in particular, it is said, played leap-frog in the hold,—certain it is while the heavens were still overcast that Noah each morning put his head anxiously up through the forward hatch for a change of sky. There was rejoicing from stem to stern, so runs the legend, when at last his old white beard, shifting from west to east, gave promise of a clearing wind. But from that day to this, as is natural, there has persisted a stout prejudice against wind and rain.

But this is not just. If a rainy day lacks sunshine, it has vigor for a substitute. The wind whistles briskly among the chimney-tops. There is so much life on wet and windy days. Yesterday nature yawned, but to-day it is wide-awake. Yesterday the earth seemed lolling idly in the heavens like a vagrant on a bench. One might have thought it was a time of celestial vacation and that all the suns and moons were vacant of their usual purpose. But to-day the earth whirls and spins through space. Its gray cloud-cap is pulled down across its nose and it leans eagerly in its hurry against the storm. The heavens have piped the planets to their work. Yesterday the smoke of chimneys drifted up with tired content from lazy roofs, but to-day the smoke is stretched and torn like a triumphant banner of the storm.

## TOPICS FOR CLASS DISCUSSION

### § 1

How does the contrast between the writer and "M—" affect the reader?

What is the advantage of personifying the wind?

Why does the writer mention the old newspaper-seller, the street-organ man, the house-painter, the elevator-boy, and the citizens?

How do you yourself feel toward a rainy day?

How does the writer feel toward a rainy day?

### § 2

What are the humorous events of a rainy day?

Why does the writer introduce the fancy of the little girl blown away to the "golden prince"?

How many details of rainy-day sights does the writer mention?

Why does the writer satirize the custom house?

What kind of people are most likely to be abroad on a rainy day?

Contrast a June rain and a November rain.

How should one feel toward a blustering rain?

### § 3

What is the common feeling toward a rainy day?

What inspiring characteristics appear in a rainy day?

Why does the writer so often personify the wind?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Make the essay extremely personal.
(b) Write vivid description.
(c) Introduce many familiar details.
(d) Introduce a number of familiar types of people.
(e) Make use of personification.
(f) Make the work tend to prove the truth of a statement that opposes common popular thought.
(g) Write with extreme good humor.

*Subjects*

1. A Snow-Storm.
2. Darkness.
3. Thunder and Lightning.
4. In the Dentist's Chair.
5. Punishment.

# WHAT SHOULD CHARACTERIZE OUR ATTITUDE TOWARD ANIMALS?

## THE IDOLATROUS DOG[1]

By AGNES REPPLIER

(1858– ) As one of the leading American essayists, Agnes Repplier for many years has given the public, through the means of various magazines and later in bound volumes in which her writings have been collected, the opportunity to enjoy her good-natured, discursive comments on life. In her many essays she has illuminated many subjects, literature, conduct, and the general attitude toward life.

Among her books are: *Books and Men; Essays in Miniature; Essays in Idleness; Philadelphia—the Place and Its People; Compromises; In Our Convent Days; Americans and Others; Counter Currents; Points of Friction; Under Dispute.*

### *§ 1. Is there virtue in liking dogs?*

We shall never know why a feeling of shame attends certain harmless sensations, certain profoundly innocent tastes and distastes. Why, for example, are we abashed when we are cold, and boastful when we are not? There is no merit or distinction in being insensitive to cold, or in wearing thinner clothing than one's neighbor. And what strange impulse is it which induces otherwise truthful people to say they like music when they do not, and thus expose themselves to hours of boredom? We are not necessarily morons or moral lepers because we have no ear for harmony. It is a significant circumstance that Shakespeare puts his intolerant lines,

[1] Reprinted by special permission of Houghton Mifflin Co., and Agnes Repplier.

> "The man that hath no music in himself,
> Nor is not moved with concord of sweet sounds,
> Is fit for treasons, stratagems and spoils.
> . . . . . .
> Let no such man be trusted"—

in the mouth of Lorenzo who disdained neither stratagems nor spoils, and who carried off the Jew's ducats as well as the Jew's daughter. And Jessica, who sits by his side in the moonlight, and responds with delicate grace

> "I am never merry when I hear sweet music,"

is the girl who "girdled" herself with stolen gold, and gave her dead mother's ring for a monkey.

It is a convenience not to feel cold when the thermometer falls, and it is a pleasure to listen appreciatively to a symphony concert. It is also a convenience to relish the proximity of dogs, inasmuch as we live surrounded by these animals, and it is a pleasure to respond to their charm. But there is no virtue in liking them, any more than there is virtue in liking wintry weather or stringed instruments. An affection for dogs is not, as we have been given to understand, a test of an open and generous disposition. Still less is their affection for us to be accepted as a guarantee of our integrity. The assumption that a dog knows a good from a bad human being when he sees one is unwarranted. It is part of that engulfing wave of sentiment which swept the world in the wake of popular fiction. Dickens [2] is its most unflinching exponent. Henry Gowan's [3] dog, Lion,[3] springs at the throat of Blandois,[3] alias Lagnier, alias Rigaud, for no other reason than that he recognizes him as a villain, without whom the world would be a safer and better place to live in. Florence Dombey's [4] dog, Diogenes,[4] looks out of an upper window, observes Mr. Car-

[2] Charles Dickens (1812–1870). The most popular of Victorian novelists.

[3] Henry Gowan, Lion, Blandois. Characters in Dicken's *Little Dorrit*.

[4] Florence Dombey, Diogenes, Mr. Carker, Characters in Dicken's *Dombey and Son*.

ker [4] peacefully walking the London streets, and tries to jump down and bite him then and there. He sees at once what Mr. Dombey has not found out in years—that Carker is a base wretch, unworthy of the confidence reposed in him.

A few animals of this kind might, in real life, close the courts of justice. The Dickens dog is detective, prosecuting attorney, judge, jury and executioner, all in one. He stands responsible for a whole school of fictitious canines who combine the qualities of Vidocq,[5] Sherlock Holmes,[6] and the Count of Monte Cristo.[7] I read recently a story in which the villain was introduced as "that anomalous being, the man who doesn't like dogs." After that, no intelligent reader could have been unprepared to find him murdering his friend and partner. So much was inevitable. And no experienced reader could have been unprepared for the behaviour of the friend and partner's dog, which recognizes the anomaly as a person likely to commit murder, and, without wasting time on circumstantial evidence, tracks him down, and, unaided, brings him to his death. A simple, clean-cut retribution, contrasting favorably with the cumbersome processes of law.

### *§ 2. To what extent should we honor dogs?*

A year ago the Governor of Maine had the misfortune to lose his dog. He signified his sense of loss, and his appreciation of the animal's good qualities, by lowering the American flag on the Augusta State House to half-mast. He was able to do this because he was Governor, and there was no one to say to him nay. Nevertheless, certain sticklers for formality protested against an innovation which opened up strange possibilities for the future; and one logical lady observed that a dog was no more a citizen than was a strawberry patch, a statement not open to contradiction. The country at large, however, supported the Governor's action. Newspaper men wrote editorials lauding the "homespun" virtues of an official who

[5] Francois Vidocq (1775–1857). A celebrated French detective.

[6] Sherlock Holmes. The fictitious hero of many detective stories written by Sir Arthur Conan Doyle (1859– ).

[7] The Count of Monte Cristo. Edmond Dantés, the fictitious hero of a great romance by Alexandre Dumas (1803–1870).

set a true value on an honest dog's affection. Poets wrote verses about "Old Glory" and "Gary" (the dog's name); and described Saint Peter as promptly investing this worthy quadruped with the citizenship of Heaven. The propriety or impropriety of lowering the national flag for an animal—which was the question under dispute—was buried beneath the avalanche of sentiment which is always ready to fall at the sound of a dog's name.

A somewhat similar gust of criticism swept Pennsylvania when a resident of that State spent five hundred dollars on the obsequies of his dog. The Great War, though drawing to a close, was not yet over, and perhaps the thought of men unburied on the battle-field, and refugees starving for bread, intensified public feeling. There was the usual outcry, as old as Christianity—"this might have been given to the poor." There was the usual irrelevant laudation of the Pennsylvania dog, and of dogs in general. People whose own affairs failed to occupy their attention (there are many such) wrote vehement letters to the daily press. At last a caustic reader chilled the agitation by announcing that he was prepared to give five hundred dollars any day for the privilege of burying his next-door neighbor's dog. Whether or not this offer was accepted, the public never knew; but what troubled days and sleepless nights must have prompted its prodigality!

The honor accorded to the dog is no new thing. It has for centuries rewarded his valor and fidelity. Responsibilities, duties, compensations—these have been his portion. Sirius [8] shines in the heavens, and Cerberus [9] guards in hell. The dog, Katmir,[10] who watched over the Seven Sleepers for three hundred and nine years, gained Paradise for his pains, as well he might. Even the ill-fated hounds of Actæon,[11] condemned to

[8] Sirius. The Dog Star; the brightest star in the sky.

[9] Cerberus. According to the ancient Greeks, a three-headed dog that guarded the gates of Hades, the world of the dead.

[10] Katmir. According to Mohammedan story a dog guarded the Seven Sleepers, who had hidden in a cave to escape persecution.

[11] Actæon. According to the ancient Greeks, the hunter, Actæon, who inadvertently came upon the goddess Diana, was torn to pieces by his hounds.

kill their more ill-fated master, are in some sort immortal, inasmuch as we may know, if we choose, the names of every one of them. Through the long pages of legend and romance the figure of the dog is clearly outlined; and when history begins with man's struggle for existence, the dog may be found his ally and confederate. It was a strange fatality which impelled this animal to abandon communal life and the companionship of his kind for the restraints, the safety, the infinite weariness of domesticity. It was an amazing tractableness which caused him to accept a set of principles foreign to his nature—the integrity of work, the honorableness of servitude, the artificial values of civilization.

### *§ 3. Should we judge dogs by human standards?*

As a consequence of this extraordinary change of base, we have grown accustomed to judge the dog by human standards. In fact, there are no other standards which apply to him. The good dog, like the good man, is the dog which has duties to perform, and which performs them faithfully. The bad dog, like the bad man, is the dog which is idle, ill-tempered and over-indulged by women. Women are responsible for most of the dog-failures, as well as for many of the man-failures of the world. So long as they content themselves with toy beasts, this does not much matter; but a real dog, beloved and therefore pampered by his mistress, is a lamentable spectacle. He suffers from fatty degeneration of his moral being.

What if the shepherd dog fares hardly, and if exposure stiffens his limbs! He has at least lived, and played his part in life. Nothing more beautiful or more poignant has ever been written about any animal than James Hogg's [12] description of his old collie which could no longer gather in the sheep, and with which he was compelled to part, because—poor Ettrick shepherd—he could not afford to pay the tax on two dogs. The decrepit beast refused to be separated from the flocks which had been his care and pride. Day after day he hobbled

[12] James Hogg (1710–1835). A Scotch poet, called "The Ettrick Shepherd."

along, watching the new collie bustling about his work, and—too wise to interfere—looking with reproachful eyes at the master who had so reluctantly discarded him.

### *§ 4. What do great writers say about dogs?*

The literature of the dog is limitless. A single shelf would hold all that has been written about the cat. A library would hardly suffice for the prose and verse dedicated to the dog. From "Gêrelt"[13] to "Rab"[14] and "Bob, Son of Battle,"[15] he has dominated ballad and fiction. Few are the poets and few are the men of letters who have not paid some measure of tribute to him. Goethe,[16] indeed, and Alfred de Musset[17] detested all dogs, and said so composedly. Their detestation was temperamental, and not the result of unfortunate encounter, such as hardened the heart of Dr. Isaac Barrow,[18] mathematician, and Master of Trinity College. Sidney Smith[19] tells us with something akin to glee that this eminent scholar, when taking an early stroll in the grounds of a friend and host, was attacked by a huge and unwarrantably suspicious mastiff. Barrow, a fighter all his life (a man who would fight Algerian pirates was not to be easily daunted), hurled the dog to the ground, and fell on top of him. The mastiff could not get up, but neither could Barrow, who called loudly for assist-

[13] Gêlert. According to thirteenth century Welsh story Prince Llewelyn's dog, Gêlert, killed a wolf that attacked Llewelyn's children. When the Prince saw Gêlert covered with blood he killed him. Later, when he learned the dog's innocence and faithfulness, he expressed his regret for his hasty action, and gave Gêlert a magnificent funeral and a monument.

[14] Rab. *Rab and His Friends* is a popular dog story written by John Brown (1784–1858), a Scotch writer.

[15] *Bob, Son of Battle.* A modern dog story by Albert Payson Terhune (1868– ).

[16] Johann Wolfgang von Goethe (1749–1832). The greatest of German poets.

[17] Alfred de Musset (1810–1857). A great French poet.

[18] Isaac Barrow (1630–1677). A great English scholar, who, in 1672, became Master of Trinity College, Cambridge.

[19] Sidney Smith (1771–1845). An English essayist.

ance. It came, and the combatants were separated; but a distaste for morning strolls and an aversion for dogs lingered in the Master's mind. There was one less enthusiast in the world.

### *§ 5. Is the love of dogs peculiarly a British trait?*

We are apt to think that the exuberance of sentiment entertained by Americans for dogs is a distinctly British trait, that we have inherited along with our language, our literature, our manliness, our love of sport, our admirable outdoor qualities. But it may be found blooming luxuriously in other and less favored lands. That interesting study of Danish childhood by Carl Ewald,[20] called *My Little Boy*, contains a chapter devoted to the lamentable death of a dog named Jean, "the biggest dog in Denmark." This animal, though at times condescending to kindness, knew how to maintain his just authority. "He once bit a boy so hard that the boy still walks lame. He once bit his own master." The simple pride with which these incidents are narrated would charm a dog-lover's soul. And the lame boy's point of view is not permitted to intrude.

### *§ 6. Is a dog wise in adapting himself to man?*

Of all writers who have sung the praises of the dog, and who have justified our love for him, Maeterlinck has given the fullest expression to the profound and absorbing egotism which underlies this love. Never for a moment does he consider his dog save as a worshipper. Never does he think of himself save as being worshipped. Never does he feel that this relationship can be otherwise than just, reasonable, and satisfying to both parties. "The dog," he says, "reveres us as though we had drawn him out of nothing. He has a morality which surpasses all that he is able to discover in himself, and which he can practice without scruple and without fear. He possesses truth in its fulness. He has a certain and infinite ideal."

[20] Carl Ewald (1856–1908). A Danish novelist, and writer of fairy stories.

And what is this ideal? "He" (the dog) "is the only living being that has found, and recognizes, an indubitable, unexceptionable and definite god."

And who is this god? M. Maeterlinck,[21] you, I, anybody who has bought and reared a puppy. Yet we are told that the dog is intelligent. What is there about men which can warrant the worship of a wise beast? What sort of "truth in its fulness" is compatible with such a blunder? Yet it is for the sake of being idolized that we prize and cherish the idolator. Our fellow mortals will not love us unless we are lovable. They will not admire us unless we are admirable. Our cats will probably neither love nor admire us, being self-engrossed animals, free from encumbering sensibilities. But our dogs will love and admire the meanest of us, and feed our colossal vanity with their uncritical homage. M. Maeterlinck recognizes our dependence on the dog for the deification we crave, and is unreasonably angry with the cat for her aloofness. In her eyes, he complains, we are parasites in our own homes. "She curses us from the depths of her mysterious heart."

She does not. She tolerates us with a wise tolerance, recognizing our usefulness, and indulgent of our foibles. Domesticity has not cost her the heavy price it has cost the dog. She has merely exchanged the asylum or cave or tree for the superior accommodation of the house. Her habits remain unaltered, her freedom unviolated. Cream-fed and pampered, she still loves the pleasures of the chase; nor will she pick and choose her prey at the recommendation of prejudiced humanity. M. Maeterlinck, who has striven to enter into the consciousness of the dog, describes it as congested with duties and inhibitions. There are chairs he must not sit on, rooms he must not enter, food he must not steal, babies he must not upset, cats he must not chase, visitors he must not bark at, beggars and tramps he must not permit to enter the gates. He lives under as many, and as strict, compulsions as though he were a citizen of the United States. By comparison with

[21] Maurice Maeterlinck (1864– ). A Belgian poet, dramatist, and essayist.

this perverted intelligence, this artificial morality, the mind of a cat appears like a cool and spacious chamber, with only her own spirit to fill it, and only her own tastes and distastes to be consulted and obeyed.

Perhaps it is because the dog is so hedged in by rules and regulations that he has lost his initiative. Descended from animals that lived in packs, and that enjoyed the advantages of communal intelligence, he could never have possessed this quality as it was possessed by an animal that lived alone, and had only his own acuteness and experience to rely on. But having surrendered his will to the will of man, and his conscience to the keeping of man, the dog has by now grown dependent for his simplest pleasures upon man's caprices. He loves to roam; but whereas the cat does roam at will, rightly rejecting all interference with her liberty, the dog craves permission to accompany his master on a stroll, and, being refused, slinks sadly back to confinement and inaction. I have great respect for those exceptional dogs that take their exercise when they need or desire it in self-sufficing solitude. I once knew an Irish terrier that had this independent turn of mind. He invited himself to daily constitutionals, and might have been seen any morning trotting along the road, miles away from home, with the air of an animal walking to keep his flesh down. In the end he was run over by a speeding motor, but what of that? Die we must, and, while he lived, he was free.

### *§ 7. Are we justified in a sentimental attitude toward dogs?*

A lordliness of sentiment mars much of the admirable poetry written about dogs. The poet thrones himself before addressing his devoted and credulous ally. Even Matthew Arnold's[22] lines to *Kaiser Dead*—among the best of their kind—are heavy with patronage:

> "But all those virtues which commend
> The humbler sort who serve and tend,
> Were thine in store, thou faithful friend."

[22] Matthew Arnold (1822–1888). An English poet, essayist, and critic.

To be sure, Kaiser was a mongrel; but why emphasize his low estate? As a matter of fact, mongrels, like self-made men, are apt to have a peculiar complacency of demeanor. They do not rank themselves among "the humbler sort"; but "serve and tend" on the same conditions as their betters.

Two years ago Mr. Galsworthy,[23] who stands in the foremost rank of dog-lovers, and who has drawn for us some of the most lifelike and attractive dogs in fiction, pleaded strongly and emotionally for the exemption of this animal from any form of experimental research. He had the popular sentiment of England back of him, because popular sentiment always *is* emotional. The question of vivisection is one of abstract morality. None but the supremely ignorant can deny its usefulness. There remain certain questions which call for clean-cut answers. Does absolute power over beasts carry with it an absolute right? May we justifiably sacrifice them for the good of humanity? What degree of pain are we morally justified in inflicting on them to save men from disease and death? If we faced the issue squarely, we should feel no more concern for the kind of animal which is used for experimentation than for the kind of human being who may possibly benefit by the experiment. Right or wrong admit of no sentimental distinctions. Yet the vivisectionist pleads, "Is not the life of a young mother worth more than the life of a beast?" The anti-vivisectionist asks: "How can man deliberately torture the creature that loves and trusts him?" And Mr. Galsworthy admitted that he had nothing to say about vivisection in general. Cats and rabbits might take their chances. He asked only that the dog should be spared.

### *§ 8. Are dogs extraordinarily intelligent?*

It has been hinted more than once that if we develop the dog's intelligence too far, we may end by robbing him of all his illusions. He has absorbed so many human characteristics

[23] John Galsworthy (1867– ). A leading English novelist and dramatist.

—vanity, sociability, snobbishness, a sense of humor and a conscience—that there is danger of his acquiring the critical faculty. He will not then content himself with flying at the throats of villains—the out-and-out villain is rare in the common walks of life—he will doubt the godlike qualities of his master. The warmth of his affection will chill, its steadfastness will be subject to decay.

Of this regrettable possibility there is as yet no sign. The hound, Argus,[24] beating the ground with his feeble tail in an expiring effort to welcome the disguised Odysseus, is a prototype of his successor to-day. Scattered here and there in the pages of history are instances of unfaithfulness; but their rarity gives point to their picturesqueness. Froissart [25] tells us that the greyhound, Math, deserted his master, King Richard [26] the Second, to fawn on the Duke of Lancaster [27] who was to depose and succeed him; and that a greyhound belonging to Charles of Blois [28] fled on the eve of battle to the camp of John de Montford, seeking protection from the stronger man. These anecdotes indicate a grasp of political situations which is no part of the dog's ordinary make-up. Who can imagine the unfortunate, faithful little spaniel that attended Mary Stuart [29] in her last sad months, and in her last heroic hours, fawning upon Queen Elizabeth? [30] Who can imagine Sir Walter Scott's [31] dogs slinking away from him when the

[24] Argus. The faithful dog mentioned in Homer's *Odyssey*. He recognized his master, Odysseus, when that adventurer returned from many years of wandering.

[25] Jean Froissart (1337–1410). A great French chronicler.

[26] Richard II (1366–1400). King of England from 1377 to 1399. He became unpopular, lost all his supporters, and fled to the mountains of Wales.

[27] The Duke of Lancaster. Henry, son of John of Gaunt, who became Henry IV (1367–1413), King of England.

[28] Charles of Blois. In 1364 John de Montfort (?–1399) defeated and killed Charles of Blois (?–1364) in a contest for the Duchy of Brittany.

[29] Mary Stuart (1542–1587). Mary Queen of Scots.

[30] Queeen Elizabeth (1533–1603). Queen of England from 1588 to 1603. She ordered the execution of Mary Queen of Scots.

[31] Sir Walter Scott (1771–1832). A great Scotch poet and novelist, a lover of dogs and horses.

rabble of Jedburgh [32] heaped insults on his bowed gray head?

The most beautiful words ever written about a dog have no reference to his affectionate qualities. Simonides,[33] celebrating the memory of a Thessalian hound, knows only that he was fleet and brave. "Surely, even as thou liest in this tomb, I deem the wild beasts yet fear thy white bones, Lycas; and thy great valor Pelion [34] knows, and the lonely peaks of Cithæron." [35] This is heroic praise, and so, in a fashion, is Byron's epitaph on Boatswain. But Byron,[36] being of the moderns, can find no better way of honoring dogs than by defaming men; a stupidity, pardonable in the poet only because he was the most sincere lover of animals the world has ever known. His tastes were catholic, his outlook was whimsical. He was not in the least discomposed when his forgetful wolf-hound bit him, or when his bulldog bit him without the excuse of forgetfulness. Moore [37] tells us that the first thing he saw on entering Byron's palace in Venice was a notice, "Keep clear of the dog!" and the first thing he heard was the voice of his host calling out anxiously, "Take care, or that monkey will fly at you."

It is a pleasant relief, after floundering through seas of sentiment, to read about dogs that were every whit as imperfect as their masters; about Cowper's [38] "Beau" who has been immortalized for his disobedience; or Sir Isaac Newton's [39] "Diamond" who has been immortalized for the mischief he wrought; or Prince Rupert's [40] "Boy" who was shot

[32] Jedburgh. On May 18, 1831, when Sir Walter Scott was in weak health, the election mobs of Jedburgh, about forty miles from Edinburgh, grossly insulted him.

[33] Simonides (about 660 B.C.). An ancient Greek poet.

[34] Pelion. A mountain in Thessaly.

[35] Cithæron. A wild mountain range in Greece.

[36] George Gordon, Lord Byron (1788–1824). An English romantic poet.

[37] Thomas Moore (1779–1852). An Irish poet; a biographer of Lord Byron.

[38] William Cowper (1731–1800). An English poet.

[39] Sir Isaac Newton (1642–1727). A great English mathematician.

[40] Prince Rupert (1619–1682). A nephew of King Charles I of England.

while loyally pulling down a rebel on Marston Moor;[41] or the Church of England spaniel, mentioned by Addison,[42] who proved his allegiance to the Establishment[43] by worrying a dissenter.[44] It is also a pleasure of a different sort to read about the wise little dog who ran away from Mrs. Welsh (Carlyle's[45] mother-in-law) on the streets of Edinburgh, to follow Sir Walter Scott; and about the London dog of sound literary tastes who tried for many nights to hear Dickens read. It is always possible that if men would exact a less unalterable devotion from their dogs, they might find these animals to be possessed of individual and companionable traits.

But not of human sagacity. It is their privilege to remain beasts, bound by admirable limitations, thrice happy in the things they do not have to know, and feel, and be. *The Spectator*[46] in a hospitable mood once invited its readers to send anecdotes of their dogs. The invitation was, as might be imagined, cordially and widely accepted. Mr. Strachey[47] subsequently published a collection of these stories in a volume which had all the *vraisemblance* of Hans Andersen[48] and *The Arabian Nights.*[49] Reading it, one could but wonder and regret that the tribe of man had risen to unmerited supremacy. The *Spectator* dogs could have run the world, the war and the Versailles Conference[50] without lumbering interference.

## TOPICS FOR CLASS DISCUSSION

### § 1

**Why do we sometimes pretend emotions that we really do not have?**

[41] Marston Moor. A Yorkshire plain, the scene of the battle of July 2, 1644, in which Oliver Cromwell and others defeated Prince Rupert.

[42] Joseph Addison (1672–1719). A great English essayist.

[43] Establishment. The Church of England.

[44] Dissenter. One who opposed the established church.

[45] Thomas Carlyle (1795–1881). A great Scotch essayist of uncertain disposition. In 1826 he married Jane Baillie Welsh.

[46] *The Spectator.* An English paper published by Joseph Addison and others in 1711 and 1712.

[47] Lytton Strachey (1880– ). A modern essayist and biographer.

[48] Hans Andersen (1805–1875). A Danish writer of fairy stories.

[49] *The Arabian Nights.* A famous collection of ancient oriental tales.

[50] The Versailles Conference. The conference held at Versailles in France at the close of the World War.

From *The Merchant of Venice*, Act V, Scene 1.
Is it true that dogs have unusual perception of character?

§ 2

How much should a person grieve for the death of a dog?
What services do dogs render?
Why do legends and history mention so many dogs?

§ 3

Should we judge dogs by human standards?
What kind of dogs do we most respect?

§ 4

Why is the literature of the dog limitless?
Why is the literature of the cat exceedingly limited?

§ 5

Why are Americans so fond of dogs?

§ 6

Are dogs unwise in their admirations?
Is the freedom-loving cat superior to the more servile dog?

§ 7

Why do many writers sentimentalize about dogs?
Should physicians sacrifice the lives of dogs in order to learn how to save the lives of men?
Is popular thought usually emotional?
Should we exempt dogs, but not other animals, from vivisection?

§ 8

Why do we like to read about dogs that were "as imperfect as their masters"?
Are dogs heroic?
Do dogs have individual traits?
To what extent are dogs intelligent?
What is the proper attitude toward all animals?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Begin by commenting on some common human trait.
(b) Throughout the work quote briefly from various writers.
(c) Write in a discursive, familiar style.

(d) Make frequent allusions to literature.
(e) At various points introduce anecdotes.
(f) Point out both good and bad characteristics.
(g) Make striking use of comparison.
(h) Lead to a common-sense conclusion.

*Subjects*

1. The Self-Engrossed Cat.
2. The Hard-Working Horse.
3. The Adventurous Mouse.
4. The Meditative Cow.
5. The Happy-Hearted Bird.

# IS CHARACTER RELATED TO SUCCESS?

## CHARACTER AND SUCCESS

By THEODORE ROOSEVELT

(1858–1919) The twenty-sixth President of the United States was singularly able, vigorous, outspoken, interesting, and many-sided. After his graduation from Harvard he soon entered political life. This he interrupted by living for two years on a ranch in North Dakota. During six years of service on the United States Civil Service Commission he showed such courage and personal power that he attracted wide attention. A little later he received still more attention because of the vigorous way in which he carried on the work of Police Commissioner for the City of New York. In 1898, when war was declared with Spain, Mr. Roosevelt was Assistant Secretary of the Navy. With his usual impetuous patriotism he resigned and raised the unique cavalry regiment known as the "Rough Riders." In the storming of San Juan Hill in Cuba he placed himself at the head of his men and led in the charge. He became a popular hero, and after the war was elected Governor of New York, and ultimately President of the United States. It was under his forceful leadership that the United States built the Panama Canal.

As an author alone Mr. Roosevelt won substantial fame. Among his many books are the following: *The Naval Operations of the War between Great Britain and the United States, 1812–1815; Hero Tales from American History; Winning of the West; The Rough Riders; Hunting Trips of a Ranchman; Big Game Hunting in the Rockies and On the Plains; African Game Trails; American Ideals; Through the Brazilian Wilderness; The Great Adventure.*

### *§ 1. What is the relation of character to vigor of body and vigor of intellect?*

A year or two ago I was speaking to a famous Yale professor, one of the most noted scholars in the country, and one who is even more than a scholar, because he is in every sense

of the word a man. We had been discussing the Yale-Harvard foot-ball teams, and he remarked of a certain player: "I told them not to take him, for he was slack in his studies, and my experience is that, as a rule, the man who is slack in his studies will be slack in his foot-ball work; it is character that counts in both."

Bodily vigor is good, and vigor of intellect is even better, but far above both is character. It is true, of course, that a genius may, on certain lines, do more than a brave and manly fellow who is not a genius; and so, in sports, vast physical strength may overcome weakness, even though the puny body may have in it the heart of a lion. But, in the long run, in the great battle of life, no brilliancy of intellect, no perfection of bodily development, will count when weighed in the balance against that assemblage of virtues, active and passive, of moral qualities, which we group together under the name of character; and if between any two contestants, even in college sport or in college work, the difference in character on the right side is as great as the difference of intellect or strength the other way, it is the character side that will win.

Of course this does not mean that either intellect or bodily vigor can safely be neglected. On the contrary, it means that both should be developed, and that not the least of the benefits of developing both comes from the indirect effect which this development itself has upon the character. In very rude and ignorant communities all schooling is more or less looked down upon; but there are now very few places indeed in the United States where elementary schooling is not considered a necessity. There are any number of men, however, priding themselves upon being "hard-headed" and "practical," who sneer at book-learning and at every form of higher education, under the impression that the additional mental culture is at best useless, and is ordinarily harmful in practical life. Not long ago two of the wealthiest men in the United States publicly committed themselves to the proposition that to go to college was a positive disadvantage for a young man who strove for success. Now, of course, the very most successful men we have ever had, men like Lincoln, had no chance to go to college, but

did have such indomitable tenacity and such keen appreciation of the value of wisdom that they set to work and learned for themselves far more than they could have been taught in any academy. On the other hand, boys of weaker fiber, who go to high school or college instead of going to work after getting through the primary schools, may be seriously damaged instead of benefited. But, as a rule, if the boy has in him the right stuff, it is a great advantage to him should his circumstances be so fortunate as to enable him to get the years of additional mental training. The trouble with the two rich men whose views are above quoted was that, owing largely perhaps to their own defects in early training, they did not know what success really was. Their speeches merely betrayed their own limitations, and did not furnish any argument against education. Success must always include, as its first element, earning a competence for the support of the man himself, and for the bringing up of those dependent upon him. In the vast majority of cases it ought to include financially rather more than this. But the acquisition of wealth is not in the least the only test of success. After a certain amount of wealth has been accumulated, the accumulation of more is of very little consequence indeed from the standpoint of success, as success should be understood both by the community and the individual. Wealthy men who use their wealth aright are a great power for good in the community, and help to upbuild that material national prosperity which must underlie national greatness; but if this were the only kind of success, the nation would be indeed poorly off. Successful statesmen, soldiers, sailors, explorers, historians, poets, and scientific men are also essential to national greatness, and, in fact, very much more essential than any mere successful business can possibly be. The average man, into whom the average boy develops, is, of course, not going to be a marvel in any line, but, if he only chooses to try, he can be very good in any line, and the chances of his doing good work are immensely increased if he has trained his mind. Of course, if, as a result of his high-school, academy, or college experience,

he gets to thinking that the only kind of learning is that to be found in books, he will do very little; but if he keeps his mental balance,—that is, if he shows character,—he will understand both what learning can do and what it cannot, and he will be all the better the more he can get.

A good deal the same thing is true of bodily development. Exactly as one kind of man sneers at college work because he does not think it bears any immediate fruit in money-getting, so another type of man sneers at college sports because he does not see their immediate effect for good in practical life. Of course, if they are carried on to an excessive degree, they are altogether bad. It is a good thing for a boy to have captained his school or college eleven, but it is a very bad thing if, twenty years afterward, all that can be said of him is that he has continued to take an interest in foot-ball, base-ball, or boxing, and has with him the memory that he was once captain. A very acute observer has pointed out that, not impossibly, excessive devotion to sports and games has proved a serious detriment in the British army, by leading the officers and even the men to neglect the hard, practical work of their profession for the sake of racing, foot-ball, base-ball, polo, and tennis—until they received a very rude awakening at the hands of the Boers. Of course this means merely that any healthy pursuit can be abused. The student in a college who "crams" in order to stand at the head of his class, and neglects his health and stunts his development by working for high marks, may do himself much damage; but all that he proves is that the abuse of study is wrong. The fact remains that the study itself is essential. So it is with vigorous pastimes. If rowing or foot-ball or base-ball is treated as the end of life by any considerable section of a community, then that community shows itself to be in an unhealthy condition. If treated as it should be,—that is, as good, healthy play,—it is of great benefit, not only to the body, but in its effect upon character. To study hard implies character in the student, and to work hard at a sport which entails severe physical exertion and steady training also implies character.

### *§ 2. What qualities make up character?*

All kinds of qualities go to make up character, for, emphatically, the term should include the positive no less than the negative virtues. If we say of a boy or a man, "He is of good character," we mean that he does not do a great many things that are wrong, and we also mean that he does do a great many things which imply much effort of will and readiness to face what is disagreeable. He must not steal, he must not be intemperate, he must not be vicious in any way; he must not be mean or brutal; he must not bully the weak. In fact, he must refrain from whatever is evil. But besides refraining from evil, he must do good. He must be brave and energetic; he must be resolute and persevering. The Bible always inculcates the need of the positive no less than the negative virtues, although certain people who profess to teach Christianity are apt to dwell wholly on the negative. We are bidden not merely to be harmless as doves, but also as wise as serpents. It is very much easier to carry out the former part of the order than the latter; while, on the other hand, it is of much more importance for the good of mankind that our goodness should be accompanied by wisdom than that we should merely be harmless. If with the serpent wisdom we unite the serpent guile, terrible will be the damage we do; and if, with the best of intentions, we can only manage to deserve the epithet of "harmless," it is hardly worth while to have lived in the world at all.

Perhaps there is no more important component of character than steadfast resolution. The boy who is going to make a great man, or is going to count in any way in after life, must make up his mind not merely to overcome a thousand obstacles, but to win in spite of a thousand repulses or defeats. He may be able to wrest success along the lines on which he originally started. He may have to try something entirely new. On the one hand, he must not be volatile and irresolute, and, on the other hand, he must not fear to try a new line because he has failed in another. Grant [1] did well as a boy and well as a young

[1] Ulysses S. Grant (1822–1885). Eighteenth President of the United States; the great Union leader in the Civil War.

*Photograph by Wide World Photos*

"The ideals endure; and the aspirations have not been blunted by time or turned aside by alien influences."—Brander Matthews, p. 215

man; then came a period of trouble and failure, and then the Civil War and his opportunity; and he grasped it, and rose until his name is among the greatest in our history. Young Lincoln, struggling against incalculable odds, worked his way up, trying one thing and another until he, too, struck out boldly into the turbulent torrent of our national life, at a time when only the boldest and wisest could so carry themselves as to win success and honor; and from the struggle he won both death and honor, and stands forevermore among the greatest of mankind.

### *§ 3. What are the effects of character?*

Character is shown in peace no less than in war. As the greatest fertility of invention, the greatest perfection of armament, will not make soldiers out of cowards, so no mental training and no bodily vigor will make a nation great if it lacks the fundamental principles of honesty and moral cleanliness. After the death of Alexander the Great [2] nearly all of the then civilized world was divided among the Greek monarchies ruled by his companions and their successors. This Greek world was very brilliant and very wealthy. It contained haughty military empires, and huge trading cities, under republican government, which attained the highest pitch of commercial and industrial prosperity. Art flourished to an extraordinary degree; science advanced as never before. There were academies for men of letters: there were many orators, many philosophers. Merchants and business men throve apace, and for a long period the Greek soldiers kept the superiority and renown they had won under the mighty conqueror of the East. But the heart of the people was incurably false, incurably treacherous and debased. Almost every statesman had his price, almost every soldier was a mercenary who, for a sufficient inducement, would betray any

[2] Alexander the Great (356–323 B.C.). The King of Macedon; one of the greatest of military leaders. He invaded Asia Minor, Persia, and northern India, and built a great empire.

cause. Moral corruption ate into the whole social and domestic fabric, until, a little more than a century after the death of Alexander, the empire which he had left had become a mere glittering shell, which went down like a house of cards on impact with the Romans; for the Romans, with all their faults, were then a thoroughly manly race—a race of strong, virile character.

Alike for the nation and the individual, the one indispensable requisite is character—character that does and dares as well as endures, character that is active in the performances of virtue no less than firm in the refusal to do aught that is vicious or degraded.

### TOPICS FOR CLASS DISCUSSION

§ 1

Why is character more important than either bodily or intellectual vigor?

Why, in the long run, will character always win?

How does bodily vigor affect character?

How does intellectual vigor affect character?

Why do some students in high school or college damage, rather than benefit, themselves?

Define "success in life."

Why is the gaining of wealth not the sole test of success?

In what respects would the Nation be poorly off if the gaining of wealth were the only kind of success?

What types of men make a nation great?

Why are successful business men less essential to national greatness than are statesmen, soldiers, sailors, explorers, historians, poets, and scientific men?

In what ways does a high school education aid a young man or woman?

Where are the sources of learning?

How do athletic sports aid in practical life?

§ 2

What qualities make for character?

Why must goodness be accompanied by wisdom in order to be effective?

Why is resolution a prime necessity of life?

§ 3

Why must a nation be honest and moral in order to be great or to be permanent?

Why did the ancient Greek empire fall?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Begin by telling a personal anecdote that will emphasize the theme of the essay.

(b) State the theme clearly and with great emphasis.

(c) Admit and explain points that lead to weakness in conduct.

(d) Name and explain several characteristics that are necessary to attaining success.

(e) Close the work with a single sentence that will emphasize strongly the principal thought.

### *Subjects*

1. Prize Competitions.
2. Good Health.
3. The Gaining of Marks.
4. Keeping Up to the Standard.
5. Making the Team.

# WHAT WILL CHARACTERIZE THE AMERICAN OF THE FUTURE?

## THE AMERICAN OF THE FUTURE [1]

By BRANDER MATTHEWS

(1852– ) Himself a lover of literature, both in his own language and in the languages of other peoples, Professor Matthews, in a long career of teaching and of writing, has aroused in many others an interest in books and authors almost as great as his own. In his classes in Columbia University he inspired all with whom he came in contact. He made himself an authority in dramatic literature, especially in the dramatic literature of France. He became a popular essayist, short story writer, novelist, and critic. In the world of literature, as in the world of scholarship, he has exerted marked influence, aiding in founding the Authors' Club; in organizing the American Copyright League, and in establishing the National Institute of Arts and Letters, and the American Academy of Arts and Letters.

Among his many books are the following: *The Theater of France; French Dramatists of the Nineteenth Century; Americanisms and Briticisms; Vignettes of Manhattan; Introduction to the Study of American Literature; Aspects of Fiction; The Development of the Drama.*

### *§ 1. Does the coming of immigrants forebode danger to the country?*

One Monday in the Spring a New York morning paper recorded the fact that "ten thousand men, women and children, immigrants from all sections of the globe, were inside New York harbor before sundown yesterday, as many more were on big immigrant vessels reported off Sandy Hook, and three times ten thousand on other vessels little more than two hundred miles from port. All told, at least fifty-two thousand

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immigrants will have reached port by Thursday morning, the largest number that has yet come to New York at one time." The new-comers belonged to many different nationalities. Some came from Great Britain and Ireland; some from Germany and Austria; some from Russia and Poland; and more from Italy. The reporter noted that there were also a few French and a few Arabians.

More than fifty thousand in four days!—and these were only the advance guard of the host that followed fast all through the lengthening days of the Spring months. Men and women and children from every part of Europe, even from Africa and from Asia, poured into New York to scatter themselves throughout the United States. A few of them intended to work only during the summer and then to return whence they came; but most of them were resolved to lead a new life in the New World. They wished to better themselves; and they did not pause to ask whether we wanted them or whether their coming was for our good also. They left us to ask these questions, and to find such answer as we could.

> Wide and unguarded stand our gates,
> And through them presses a wild motley throng—
> Men from the Volga and the Tatar steppes,
> Featureless figures of the Hoang-Ho,
> Malayan, Scythian, Teuton, Kelt and Slav,
> Flying the Old World's poverty and scorn;
> These bringing with them unknown gods and rites,
> Those, tiger passions, here to stretch their claws.
> . . . . . .
> O Liberty, white Goddess! is it well
> To leave the gates unguarded?
> . . . . . .
> For so of old
> The thronging Goth and Vandal trampled Rome,
> And where the temples of the Cæsars stood
> The lean wolf unmolested made her lair.

In these lofty lines Aldrich [2] sharply phrased what many Americans vaguely feared. The motley horde that invades us hopes to better its condition; but what of our condition? What

[2] Thomas Bailey Aldrich (1836–1907). An American poet, short story writer, and novelist.

effect will Malayan and Scythian and Slav have upon us? Are they worthy to be welcome within our commonwealth? Will they trample America as the thronging Goth and Vandal trampled Rome? Must we dread the coming of a day when the lean wolf unmolested shall make her lair in the deserted streets where once the many churches stood, the stately libraries and the frequent schoolhouses?

### *§ 2. Should we exclude any aliens?*

Our inexpugnable optimism is prompt to dismiss this dire possibility; and it is still our pride to proffer a refuge to the oppressed. But the danger-signal has been heeded; and the gates are no longer unguarded. The "featureless figures of the Hoang-Ho" are denied admission; and the wisdom of this exclusion is evident, however harsh we may sometimes seem in its application. These orientals have a civilization, older than ours, hostile to ours, exclusive and repellent. They do not come here to throw in their lot with us. They abhor assimilation and they have no desire to be absorbed. They mean to remain aliens; they insist upon being taken back when they are dead,—and we do well to keep them out while they are alive.

We exclude also with equal wisdom the maimed and the halt and the blind. We refuse to receive the wastrel and the broken driftwood of humanity;—in a single year we have sent back whence they came twelve thousand undesirable immigrants, some of them insane, some of them diseased, but most of them mere weaklings, likely to become dependent. We have accepted the principle that it is our duty to defend our coasts against an undesirable invasion. We are glad still to provide a refuge for the oppressed, but only when those who demand hospitality are fit to be incorporated in our body politic and only when they are willing to accept loyally the laws under which they seek shelter. Of late we have been putting hard questions to all new arrivals at our ports, and if they have no answer ready, the gates are closed in their faces. We have seen in time the danger of a liberality too lax; and we

have recognized the sagacity of the late Mayo-Smith's [3] saying that those "who desire that the United States should discharge the function of a world-asylum forget that asylums are not governed by the inmates."

### *§ 3. From what sources should we admit immigrants?*

But there are those among us who are not satisfied with this setting up of barriers against the unfit, and who see a menace to American standards in the admission even of the physically fit, if they come from alien stocks. There are those —and they are not a few—who would keep out the "men from the Volga and the Tatar steppes" and all "bringing with them unknown gods and rites." Willing enough still to welcome Teuton and even Celt, they see peril to our citizenship in granting it to Slav and to Scythian, with "tiger passions, here to stretch their claws." They look askant at New York with its immense masses of imperfectly assimilated foreigners, with its Little Italys, with its mysterious Chinatown, with its Syrian quarter, with its half million of Russian Jews. They ask themselves whether the metropolis of the United States can any longer be considered an American city.

### *§ 4. Is diversity of origin a new thing in the United States?*

To this last question the answer is easy. New York is quite as American to-day as it ever has been in any of its three centuries. Diversity of blood has always been its dominant characteristic. As one of its historians has tersely asserted, "no sooner has one set of varying elements been fused together than another stream has been poured into the crucible. There probably has been no period in the city's growth during which the New Yorkers whose parents were born in New York formed the majority of the population; and there never has been a time when the bulk of the citizens were of English blood." The history of the metropolis from which these quota-

[3] Richard Mayo-Smith (1854–1901). An American economist; a student of immigration.

tions are taken was written by Theodore Roosevelt,[4] a typical New Yorker as he is a typical American; and he illustrates in his own person this commingling of stocks. He is of Dutch descent, with other ancestors who were Huguenot and Scotch-Irish; and he has declared that so far as he himself is aware, he has not a drop of English blood in his veins.

The diversity of origin is nothing new in American cities, and equally old is the dread of the successive new-comers. It is a curious feature of the settlement of this country,—so Mr. Roosevelt pointed out elsewhere in his vigorous narrative of the development of his native city,—"that each mass of immigrants feels much distrust and contempt for the mass—usually of a different nationality—which comes a generation later." There is piquancy in the fact that the chief immigration into New York City in the thirty or forty years following the Revolution was of English stock from Connecticut and Massachusetts, and that the old New Yorkers regarded this New England invasion with jealous hostility. Some of these old New Yorkers were descendents of the original Dutch, and of the Walloons and Huguenots who had come over while the little town was still New Amsterdam; and some were descendants of the English, the Scotch, the Scotch-Irish and the Germans, who had arrived in increasing numbers in the century between the downfall of Peter Stuyvesant [5] and the first public appearance of Alexander Hamilton [6] at the outbreak of the Revolution.

The New Englanders were swiftly assimilated, as the Huguenots had been a century earlier; and they, in turn, disliked and dreaded the Irish invasion that followed soon, and the later German invasion that came before and during the Civil War. But in that bitter conflict the Irish and the Ger-

[4] Theodore Roosevelt (1858–1919). Twenty-sixth President of the United States.

[5] Peter Stuyvesant (1592–1672). Dutch Director of New Netherlands, the present New York.

[6] Alexander Hamilton (1757–1804). An immigrant from the West Indies in 1772; one of the great American leaders at the time of the making of the Constitution.

mans and their children proved themselves stanch Americans; they revealed their belief that this was not only a good land to live in but a good country to die for. And the Irish and the Germans in their turn also disliked and dreaded the more recent invasion of the Italians and of the Russian Jews; and they joined with the older New Yorkers in wondering whether these strange new-comers were not unfit for the citizenship which had been generously granted to them. Yet there is scarcely a larger proportion of foreigners in the population of New York, at the beginning of the twentieth century, than there was at the end of the seventeenth; nor are the dangerous elements proportionally larger now than they were then. The fire still glows beneath the crucible and the process of fusing is as rapid and as complete to-day as ever it has been in the past. The children are the flux for this fusing; they are taken captive first by the schools, and then the public libraries bind them fast; and finally the young folks react on their parents. Sooner or later, the foreigners are made over; they are born anew; and they have a proud consciousness that they have come into their birthright.

### *§ 5. What changes take place in immigrants who come to the United States?*

When Maxim Gorky[7] was asked what had most impressed him on his arrival in New York, he answered that it was the bodily bearing of the throngs in the streets. "They stand erect," he said; "they do not cringe." And yet a large majority of the men who made up the throngs were immigrants or the sons of immigrants. In their native land they may not have been allowed to assert their manhood; but they had it in them to assert when they arrived here and adjusted themselves to our free conditions. And their self-assertion and their self-expression have been to our profit, since most of them came from stocks which had been denied the opportunity to

[7] Maxim Gorky (1868– ). The pen-name of Alexei Pyeshkov, a Russian realistic novelist.

select out their best. They have brought undeveloped possibilities to this country where careers are widely opened to all talents. It needs to be noted that two of the most distinguished electrical inventors [8] of America are of Slavonic birth. That shrewd observer of social conditions, Miss Jane Addams,[9] has asserted that we talk far too loosely about our immigrants. We use the phrase "the scum of Europe" and other unwarrantable words, "without realizing that the undeveloped peasant may be much more valuable to us here than the more highly developed but also more highly specialized townDweller, who may much less readily develop the acquired characteristics which the new environment demands."

"The way to compare men is to compare their respective ideals," said Thoreau; [10] "the actual man is too complex to deal with." In some mysterious fashion we Americans have imposed our ideals on the Irish and on the Germans, as we are now imposing them on the Italians and on the Russian Jews. The children and the grandchildren of these ignorant immigrants learn to revere Washington and Lincoln, and they take swift pride in being Americans. They thrill in response to the same patriotic appeals which move us of the older stocks; and when the nation celebrated, in 1889, the centenary of the Constitution of the United States, nowhere were the portraits of the Father of the Country more frequent than here in New York, and in its Little Italy and in its Ghetto. When the President of the United States declared that a certain friend of his was "the most useful citizen of New York," [11] he named

[8] Electrical inventors of America of Slavonic birth. Michael Pupin (1858– ) a Serbian immigrant from Hungary in 1874, invented an inductance coil that increased the carrying power of telephone cables; Nikola Tesla (1857– ) an immigrant from Austrian Croatia in 1884, made many inventions that increased ability to transmit electrical power.

[9] Jane Addams (1860– ). An American social worker, long connected with Hull House, Chicago.

[10] Henry David Thoreau (1817–1862). A New England writer noted for his close study of nature.

[11] "The most useful citizen of New York." Jacob A. Riis (1849–1914). An immigrant from Denmark in 1870, an American newspaper writer and social worker.

not a native but a man who was by birth a Dane; and if any one with equal opportunity for knowing should undertake to draw up a list of the five most useful citizens of New York, he would have to include also one Hebrew of German birth.[12] If this observer should extend the list to ten he would be forced to set down the name of another German Hebrew[13] whose service to the public good has been quite as indisputable.

The census records the number of those in our cities and in our States who are of foreign birth and also those who are of foreign parentage; and these figures seem to suggest that there exists among us a mass of undigested aliens. But in so far as the statistics do suggest this they convey a false impression. The boys and girls of Little Italy speak English as fluently as they speak Italian; and while they salute the flag in school, in the streets they amuse themselves with "Little Sally Waters" and with the traditional games of Anglo-Saxon youth. Already are the intelligent sons of Italian immigrants coming up through the high schools of New York and the City College, and entering the graduate departments of our universities to fit themselves for the higher degrees. It is not uncommon to hear a young man of German parentage term his own father "a Dutchman." The sons of the Fatherland often forget their German, and their children do not always acquire it. A prominent lawyer of New York is the nephew of a prominent German author; and he told me once that he had read only those of his uncle's works which had been translated into English. The German theater in New York is deserted by the sons and daughters of the older Germans who subsidize it; the young people prefer to see plays in the English language, with which they are more familiar.

[12] "One Hebrew of German birth." Oscar S. Straus (1850–1926). An immigrant from Bavaria in 1854; United States minister to Turkey; a leader in political reform; a diligent worker for the improvement of the condition of the poor; a writer of important books.

[13] Jacob H. Schiff (1847–1920). "Another German Hebrew whose service to the public good has been quite as indisputable." An immigrant from Germany in 1865; an American banker; a leader in great charities; the founder of the Semitic Museum at Harvard.

### *§ 6. How quickly does Americanization take place?*

Even among the immigrants themselves, the process of Americanization is sometimes extraordinarily swift. It did not take long for Gallatin [14] and Agassiz [15] and Schurz [16] to make themselves at home here; and the less gifted and the less well-educated foreigner has an even stronger incentive to get out of his old-world shell. When the late Professor Boyesen [17] went to Minnesota, he was surprised to find that his fellow Scandinavians preferred to speak English even to him; and it was explained to him that the return to their native tongue would reveal their peasant origin and thus testify to their social inferiority to a gentleman who had been graduated from the University of Upsala,[18] whereas the use of English lifted them all to the lofty tableland of American citizenship.

The process of assimilation, at work now under our own eyes, was visible also to our fathers and to our forefathers. Indeed, there is no stronger phenomenon in all the marvellous history of civilization than this very process,—than this Americanization of countless aliens, generation after generation, with no violent modification of American ideals. Three centuries ago "men of sturdy English fiber began to come in search of mental, religious and economic freedom," as an acute student of social conditions has phrased it. "Daring men in search of new experiences came as adventurers and discoverers. Men of moral daring came in search of religious and civic freedom. Men of industrial and commercial daring came in search of larger opportunity. These men established ideals and set standards and created tendencies for a nation." These standards, these ideals, these tendencies still survive

[14] Albert Gallatin (1761–1849). An immigrant from Switzerland in 1780; a leading American statesman.

[15] Jean Louis Rodolphe Agassiz (1807–1873). An immigrant from Switzerland in 1846; a great American naturalist.

[16] Carl Schurz (1829–1906). An immigrant from Germany in 1852; a leading American general, orator, and statesman.

[17] Hjalmar Hjorth Boyesen (1848–1895). An immigrant from Norway about 1869; a popular writer of fiction.

[18] The University of Upsala. A Swedish university founded in 1477.

after almost three hundred years, modified a little, no doubt, but developed only, not radically transformed, and never renounced. The American of to-day, whatever his descent, has most of the characteristics of the American of yesterday. The ideals endure; and the aspirations have not been blunted by time or turned aside by alien influences.

### *§ 7. Were the people of the United States once purely English?*

It is true enough that the makers of America were mainly of British origin. Benjamin Franklin [19] and Washington Irving [20] were the sons of immigrants, one English and the other Scotch. But from the very beginning the admixture of other elements was abundant, most obvious in New York but perceptible even in New England. Before the Revolution, besides the Dutch in New York there were Swedes in New Jersey; in Pennsylvania there were Germans and Scotch-Irish; and in New York and South Carolina there were Huguenots,—and no single stock has contributed to our citizenship so many men of ability in proportion to its numbers as this sturdy and stalwart group of French Protestants. Thus we see that there is no basis for the prevalent belief that the people of the United States were once almost purely English in descent, and that they have been diluted by foreign admixture only since the war of 1812. In the Louisiana Purchase and the Northwest Territory there were many French settlers; and men of Danish descent were incorporated by the acquisition of Texas and of California. The commingling of these many bloods during our first century of national life must be more or less responsible for the divergence now obvious between American ideals, American standards and American tendencies, on the one hand, and British ideals, British standards and British tendencies, on the other. Both

[19] Benjamin Franklin (1706–1790). A great American patriot, statesman, philosopher and historian.

[20] Washington Irving (1783–1859). A great American essayist, short story writer, biographer and historian.

sets are derived from the same root, from the ideals, the standards, and the tendencies of the older Anglo-Saxon stock, transplanted in England from the Teutonic mainland and stimulated by the commingled Hebrew and Greek and Roman ideals of modern Christianity.

It is well for us to recall the fact that the English race itself was of many mingled strains, Celtic and Teutonic, welded into unity at last, and achieving its richest expression under Elizabeth.[21] But while the British have been inbreeding for centuries now, with only occasional enrichment by alien stocks, Spanish-Hebrew, Huguenot and German, we Americans have been absorbing vigorous foreign blood; and to this infusion must be credited some portion of the differences between the subjects of the British king and the citizens of the American republic. These differences are abundant and they are evident; and there is no need to dwell on them here.

### *§ 8. How has immigration affected the American spirit?*

It is the testimony of many of the intelligent Europeans who have come here to study us in recent years that we Americans are less insular than our kin across the sea, less set in our ways, more open-minded. Senor Juan Valera,[22] sometime Spanish Minister in Washington, in the preface to his delightful tale of *Pepita Ximenes* declared that the American public reads a great deal, is indulgent and "differs from the British public—which is eminently exclusive in its tastes—by its cosmopolitan spirit." It may be said that this is one of the variances between the Americans and the British due to the influence exerted by those elements in our population which are not Anglo-Saxon and not even Teutonic. Cecil Rhodes[23] once scornfully commented on the "unctuous rectitude" of the British; and Lowell once declared that "England

[21] Elizabeth (1533–1603). Queen of England from 1558 to 1603.

[22] Juan Valera (1824–1905). A Spanish poet, novelist, and short story writer.

[23] Cecil Rhodes (1853–1902). A great South African statesman; the maker of modern South Africa.

seems to be the incarnation of the 'Kingdom of this world.' " Neither of these accusations will lie against us Americans, open as we may be in other respects to the conviction of sin. Perhaps the reason is to be found in the influence of the Celt, of the Huguenot and of the Irish. To this same Celtic softening of Teutonic harshness we may ascribe also the broader development here of that social instinct which is deficient in Great Britain and which is dominant in France. This social instinct manifests itself in manifold forms, in a wider sympathy, in a friendlier good nature, in a more thorough toleration, both religious and political. It has contributed its share to the core of idealism which sustains the American character, but which is often veiled from view by sordid externals.

When we consider all these things carefully, we cannot help wondering whether we have not been guilty of flagrant conceit in our assumption that we could not possibly profit by any infusion of other bloods than the Teutonic. We find ourselves face to face with the question whether the so-called Anglo-Saxon stock is of a truth so near to perfection that any admixture is certain to be harmful. We find ourselves doubting whether this stock has always done so well that it has an undisputed right to a halo on demand. Much as we owe to England, we have other debts also; and even New England, of which we are all justly proud, is not now the focus of the whole United States.

The New Englanders long ago relapsed from orthodoxy into unitarianism, and then their wavering faith faded into a chilly agnosticism, until now their piety often takes the mild form of ancestor-worship, revealed in not a few of them by a high opinion of themselves as the descendants of their sainted forefathers. But to some of us *My Country! 'tis of Thee* seems only a sectional lyric, by a bard who did not think nationally. There is a certain significance in the fact that political stability, and even political sagacity, have been most evident in certain of the sections where the foreign-born citizens are most thickly settled, and least evident in certain other sections where the inhabitants can trace their descent to forefathers of American birth.

All that the New Englanders could bring over from Great Britain was a British standard; and if the American standard now differs from the British standard this must be due, more or less, to the pressure exerted in America by a contribution other than British. If we today prefer, as we do undoubtedly, the existing American standards and ideals and tendencies to the British standards and ideals and tendencies, we must recognize that the various foreign elements in the United States have exerted an influence satisfactory to us now, however much our forefathers may once have dreaded it. We must recognize that the commingling of stocks which has been going on here in the past has been beneficial—or at least that its results are acceptable to us at present. And in all probability our children will admit also that the commingling which is going on in the present and which will go on in the future, is likely also to be equally acceptable and equally beneficial.

### *§ 9. Is there danger of deteriorating the American type?*

The strength of the founders of the American republic lay chiefly in character. It is not by brilliancy, by intellect or even by genius that Washington and Jay [24] and John Adams [25] impressed themselves on their fellow-citizens in Virginia, in New York, and in Massachusetts. Ability they had in abundance, no doubt; but it was by character they conquered, by their moral individuality. And it is the grossest conceit for us to assume that character is the privilege or the prerogative of any single stock. We have a right to hope, and even to believe, that whatever we may lose by the commingling of the future, by the admixture of other racial types than the Teutonic and the Celtic, will be made up to us by what we shall thereby gain. Our type may be a little transformed, but it is not at all likely to be deteriorated. There is really very little danger indeed that the preaching of the Puritans will

[24] John Jay (1745–1829). A great American statesman; Chief Justice of the Supreme Court.

[25] John Adams (1735–1826). Second President of the United States.

ever be superseded here by the practices of the Impuritans.

It is true that the latest new-comers are not altogether Teutonic or even Celtic; they are Latin and Slav and Semitic. But it is only a stubborn pride, singularly out of place in an American of the twentieth century, which makes us dread evil consequences from this admixture. The Teuton here has been suppled by the Celt; but the resulting race may benefit still by attributes of the Latin and of the Slav. The suave manner of the Italian may modify in time the careless discourtesy which discredits us now in the eyes of foreign visitors. The ardor of the Slav may quicken our appreciation of music and of the fine arts. Possibly these gains may have to be paid for by a little relaxing of the unresting energy which is our salient characteristic today. It may be that when milder strains are commingled with the Teutonic-Celtic stock, there will be other modifications, some of them seemingly less satisfactory. But there is no reason to suppose that in the future we shall not make our profit out of the best that every contributing blood can bring to us, since this is exactly what we have been doing in the past.

### *§ 10. Is there danger from the numbers of immigrants?*

In 1900 there were ten millions of the foreign born here in the United States;—but of these three-quarters were of English or Teutonic or Celtic blood, the very elements out of which first the British and then the Americans have been compounded. That is to say, there were less than three million out of some seventy million whites that the most rigid stickler for racial purity could possibly object to. In 1900 again there was only a million of these foreign-born who could not speak English. And who doubts that the children of this million are now busy acquiring our language to fit themselves for the struggle of life? These children are indeed likely to look upon English as their mother-tongue; and with the language they are taking over also the ideals of the community in which they are growing to manhood.—ideals which the grandchildren of the immigrants will have absorbed unconsciously.

It is well for us to remind ourselves that ideals are communal and not individual; they are the result of environment and not of heredity. Ideals are not born in the blood,—even though instincts may be; they are taken over from our associates; they are implanted by the group-feeling. As Lowell once phrased it sharply, "The pressure of public opinion is like the pressure of the atmosphere;—you can't see it, but it is sixteen pounds to the square inch none the less."

### *§ 11. What will immigrants contribute to American character?*

We need not fear any weakening of the Teutonic framework of our social order. Beyond all question we shall preserve the common law of England and the English language,—for these are priceless possessions in which the welcome invaders are glad to be allowed to share. The good old timbers of the ship of state are still solid and the sturdy vessel is steered by the same compass.

One of the best equipped observers of American life and one of the shrewdest also, Professor Giddings,[26] faces the future fearlessly. He holds that in the coming years a mixture of elements not Anglo-Teuton "will soften the emotional nature" and "quicken the poetic and artistic nature" of the American people; gentler in our thoughts and feelings because of the Alpine strain (and this includes the Slav), we shall find ourselves "with a higher power to enjoy the beautiful things of life because of the Celtic and the Latin blood." And as if this prophecy of emotional benefit was not heartening enough, Professor Giddings holds up to us the high hope of an intellectual benefit also; probably through the commingling of bloods "we shall become more clearly and fearlessly rational,—in a word, more scientific."

TOPICS FOR CLASS DISCUSSION

§ 1

**What reasons lead immigrants to come to the United States? Should the gates be left unguarded?**

[26] Franklin H. Giddings (1855– ). Professor of Sociology and the History of Civilization, Columbia University.

Will the coming of immigrants lead to the downfall of the country?

§ 2

Is it wise to exclude any type of people?
What are the standards by which we select suitable immigrants?

§ 3

Why do some people fear danger from immigration?

§ 4

What was the nature of the population of New York in the past?
What is a common attitude toward immigrants?
Compare New York as it is now and as it was in the past.
What forces aid in assimilating immigrants?

§ 5

Why may an undeveloped peasant become a better American than a town-dweller?
Why may one compare men by comparing their ideals?
What is the tendency of immigrants with regard to Americanization?

§ 6

Why does Americanization generally take place quickly?
Define mental, religious, and economic freedom.

§ 7

Why do the people of the United States differ from the British?

§ 8

Why are the people of the United States less insular than the British?
What advantages come from immigrants?

§ 9

Will the coming of immigrants injure the American type of character?
In what respects may immigrants strengthen American character?

§ 10

Why are ideals communal, instead of individual?
What does the fact of communal ideals have to do with the problem of immigration?

§ 11

What great benefits may come through immigration?

## ORIGINAL CONSTRUCTIVE WORK BASED ON THE PRINCIPLE OF IMITATION

Write an original essay on one of the subjects named below. Follow these directions:

(a) Begin by referring to a pertinent newspaper item.

(b) Explain the facts to which the item refers.

(c) Point out necessary exceptions to the general principle that you will emphasize.

(d) Present and answer objections that may be made to the principle that you will support.

(e) Tell the facts of history relating to the subject.

(f) Tell the facts of the present day relating to the subject.

(g) Present and explain points that indicate good results gained in accordance with the theory that you support.

(h) Make a well-based prophecy for the future.

*Subjects*

1. The Woman of the Future.
2. The Young People of the Future.
3. Home Life in the Future.
4. The Schools of the Future.
5. Work in the Future.